

Sarah Walcott



A HELPE TO DISCOVERSE:

OR,

*A Miscelany of seriousnesse with
Merriment:*

Consisting of witty Philosophicall,
Grammaticall, and Astronomicall
Questions and Answers:

AS ALSO,

Of Epigrams, Epitaphs, Riddles, and Tests:

Together with

The Countrey-mans Counsellour, next his
yeerely Oracle or Prognostication
to consult with:

Containing diuers necessary Rules and
Observations, of much vse and conse-
quence being knowne.

Now the eighth time published, and much
inlarged by the former Authors,
W. B. and E. P.

Damus es? huc venias, & eris mox Oedipus alter.

LONDON,

Printed by J. B. for Leonard Becker, and
are to be sold at his Shop in the Temple,
neere the Church. 1631.

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To the Reader.

VVere all the depth and goodnesse can
b'impos'd,
Or in all Bookes, or in one Booke in-
clos'd,

Some curious tasters might I thinke come nye it.
That would not, though they reade, vouchsafeto
So, on the other side, did all the ill (buy it:
Sprinkled in thousands, but one Volume fill;
Some seuer'd Sectist would not onely like it,
But offer with his purse-strings for to strike it.
What should I say of this? I cannot tell.
But good or bad, I like it, if it sell.

Bibliop.

Ad non emprores istius Libri.

HE that to save his purse this small expence,
Forsakes this Helper, leaves it, and packs
Let opportunity that season fit, (hence,
That he must shew how cheap he past by wit;
A 2 Where

Where let his ignorance stampe such disgrace,
That he dare ne'r approach iudicious place,
Unlesse with seruitude and cap in hand,
To wait on such as know and understand.

P.H.

In laudem Operis et Authoris.

Looke as a stately edifice rays'd bye,
Pleaseth the builder, feeds his curious eye;
Yet if within the whole worke we suruey,
The owners ornaments adorne his clay:
Euen so is man built up by God to be
A receptacle for the Trinity;
To beautifie which frame, nothing more deere
Then knowledge that's diuine, which thou hast here
At easie rate. It's Balme from Gilead brought,
Where Canaans blessed Language thou art
taught.

Philosophy that fraught the Cynicks houres
With knowledge of th'immortall powers,
Is kither brought; discourring the true use
Of contemplation: This booke doth prouince
A compleat Synode, whose Authentick word
Becomes the sagest: It's like Ionas Gourd,
Which veild him fro the Sun, for'twill aduance
The simplest from the vale of ignorance.
Here, reuerend Fathers, Poets, Orators,
Councels, Schoolemen, and Philosophers,

In

In one ioynt-union grauely all agree,
 That thou another Oedipus shalt be, (same,
 Expounding what's most dark; whilst th' unread
 Enuying th' ingenious must ke of the braine,
 Sits mute to heare thee speake; but thy reward
 Is fame, respect, preferment, and regard.
 Such fate attends that man, that will but looke
 Friendly to reade the good things of this booke;
 Seeing men from beasts this little difference haue
 Man can discourse and laugh. Then he that gane
 Thee these indorments betterd for so be:
 Take this Discourse or wile Monopolly,
 And such sweet profit of it shall ensue,
 (As what indeed is every good mans due)
 Honour and fellowship among the wise,
 From whence this benefit or good doth rise,
 As hearing, reading, and calme conference,
 Where man's most safest sounes the base expence
 Of hasting time; time's onely lext to man,
 His wayes i' examine, Arts wide depth to scan.
 Be then aduers'd, this Helpe to Discourse
 Respeakes thy future good, 'twill gently force
 Knowledge into thee; and the generous wise,
 Will know thee fit for all societies.
 If in thee, all or none of these finde roome,
 Others will speake, whilst thou with shame first
 dumbe.

W. Lorte,

A 3.

ALI-

ALIVD.

OR as a Statuary on a stone,
 Conceits what image he may form thereon
 Pencils his thoughts; then his industrious hand
 Dives forth the needlesse matters, and so scans
 His labours period, and to all declare
 A seeming creature beautifull and faire.
 Even so our Artizan, more to expresse
 The marrow of great volumes in his lesse;
 Here labours to present unto thy view
 This little model, ancient, and yet new
 In some Additions, and the whole so till
 That looke, or walke, or taste, or what you will,
 As in a Garden, reach but forth your hand
 Ther's fruits, ther's flowers, but wiffo for and
 command,
 That every page, as fancy may invite you,
 Like to a severall Arbor may delight you:
 Not longer then to stay you at the dore,
 Set on this Aker, and peruse it or'e.

In



In praise of his Helpe, and him that
hath holpe vs to it.

HE that desires, what he should most desire,
That would with ease & little cost acquire
That's worth much labour and a large expence,
May haue the goodnesse of his wish from hence,
Taught as hee'l please to take it: nor let feare
Make any one turne from it, 'cause there's here
A Sphinx propounding Riddles: 'tis not shee
Propounded onely; these expounded be
By the diuiner thing: and by this thus
Is simple Dauus made an Oedipus
An understanding man, a man that knowes
What man is then, when like a beast he goes
Vpon all foure; when he but cries and crawles,
Making a morall from his many falls
Of infancy in manhood: when from grace
Man falls so often in this span-like race,
Run, from his birth to dying: One that knowes
What man is then when he on two legs goes,
With circumspection walking, when h'as read
This world all ouer, and from thence is led

To th' end of his creation; th'ACE transcends
To th' power had ne'r beginning, neuer ends.
One that thus knowes when he againe begins
To leaue to be so; when Times loathed Twins,
Age and Diseases shake him; when h'as lost
The spring of youth, wearing a hoary Frost
Vpon his head and beard, and in his blood
An icie coldnesse: when (as hauing stood
Out many winters) he's like winter now,
Wither'd all ouer: to the ground would bow,
But that his staffe supports him. One that knowes
What 'tis on foure, on two, or three legges goes.
And what becomes these changes: thou hast here
At easie rate, that cost the Auther deere,
Both in expence and labour. Here (I say)
Thou hast collected, what once lay
In many volumes: Here the old and young
That knew no more then their own mother tongue,
Haue brought, (as gold from underneath the
earth)
From hidden tongues, a treasure in its birth,
The gold more noble, a more worthy prize:
That, onely makes men rich, this makes men wise.
Which, if thou know, thou'lt loue; if loue, thou'lt
buy
This Guide that leads thee where those trea-
sures lye.

Tho. Brewer.

The

The Resolution of the Riddler, or a further
illustration of the Subject, Purpose and
Scope of this Booke, as it now procee-
deth in this eighth and most
complete Edition.

Sphinx olim e scopulo (si talia credere fas est)
Si quis iter faceret coram illa forte viator,
Detento soluta est enigmata ponere mira,
Qua si mentis hebes vitio non solvere posset,
Ex improviso veniens, volitantibus alis
Unguibus in rupem miserum scissura trake-
bat, &c.

All which, thus followes more largely
Englised and explained.

Sometimes in Thebes lin'd, as old ancients faine
A three-fold Master, weh did rule & reign:
Fac'd like a Virgin, on his back were wings,
Claw'd like a Lyon: thus the Poet sings,
This monster subtilly lay, shewes but his face
To each kinde passenger to purchase grace:
Having obtain'd his end, he speedily
Conducts them to a rocke, steepy, and high,
Where to his company he doth propound
Such obstruse Riddles, that no one could sound

A 5

Hi

His shallowest meaning : all inrag'd he drawes,
(Discovering to their sight his wings & claws)
Them to the brow o'the Rocke, and speedily
Precipitates their bodies in the Sea.

At length came reuerend Oedipus that way,
And up the Mount got, hasting to assay (wel
Sphinx dark'st discourse : this Monster seeing
His willingnesse compelled him to dwell
With him o'the Mount, obscures his wings and
claws,

And with his virgins face attention drawes :
There to wise Oedipus he did reueale
The darke glad mysteries of wits commonweale,
Enabling him, whats'e'r propounded were,
He should resolue, and with much honor cleere :
Well Oedipus, within my serious thought
Thy willingnesse hath much affliction wrought.
For those dull Davus's that erst were lur'd
To gaine their owne good, to themselves pro-
cur'd

The hire of folly : Ignorance is then
A Sea, that overwhelmes the basest men :
By this time, Reader, thou art satisfi'd,
What this Sphinx was, a monster, yet affi'd
To knowledge, sure thy better forme
Shouldequall his endowments, th'ignobler storm
Of shame and ignominy : thou here mayst shun,
When once this rage in reading thou'st begun :

For

For Churlish Sphinx, thou hast kinde Oedipus
Which to thy labour is propitious;

Six welcomes thou hast gi'n him, but once
more,

This eighth impression bettereth all his store
Of former helpes; yea, each peculiar sense
Shall hence receiue diuine intelligence;

For as the youthfull Spring, or beauteous May,
Put on their best robes glorious and gay
For each beholder, in't the studious finde
Matter of meditation for the minde.

So of this booke, to all 'tis sent to view,

For 'twill their Genius nobly oft renew:

Pleasure and profite still become the wise,

Then wisely reade, and wisely sympathize

The Authors paines, to what he saith attend,

Learning was still, the worst and best mans
friend.

W. Lort.

Ad

Basse, W.

Ad amicum suum candidum
& cordatum.

V Hat lay imprison'd and confin'd alone
Onely to deeper apprehension,
In severall Authors diversly distract,
Is here collected, and in one compact. (dry,
Here's helpe for those whose wits and brains are
And for Discourse an eighth times new supply
Which our unwearied Author once more sends,
That would be still a Helper to his friends.
Matter and Forme, two Pillars that uphold
And decke forth story, like rich stones in gold:
Being neatly married in harmonious skill,
Teeld store of Matter and Discourse at will,
But if some ruder hand shall sever either,
The grace was found in both, is lost in either.
If any breach thou find betwixt these twaine,
Both thou the Priest to marry them againe,
Which thou shalt hardly need, for they have stood
Out some yeres trials, and appron'd them good.

H. H.

A

**A HELPE TO
DISCOURSE.**

Inductio.



O begin in G O D, is the best foundation that can bee layd, as testifieth both experience, example, and consent of ancient, sacred, and prophane Writers. After which president, in that little I purpose, doe I taske my selfe a follower, that I may begin more orderly, proceed more decently, and end more profitably; wherein thus I proceed:

I. In Diuine Propositions.

Q. **W**hat is the most ancient of all things?

A. G O D, because hee had no beginning.

Q. Wherein doth he most manifest himselfe?

A. In

A. In the Scriptures, the Heralds of his Truth, and the witneses of his Mercies.

Q. Wherefore are the holy Scriptures, containing the mystery of mans salvation, foulded up by God in such obscurity and darkenesse, as sometimes Maximilian the Emperour, in the first of his eight questions to the learned Abbot Tritemius demanded?

A. The holy Scriptures (as a Father saith) vnlesse they be read with that Spirit, by which it is beleued to be written by the inspiration of Gods Spirit, for the direction of mans life, and that with humility, and desire to know and be gouerned by it, cannot be vnderstood, but remaine as a dead Letter in the efficacy thereof.

Concerning whom, yet further S. Gregory saith: Though they haue in themselves that height and depth, wherein their mystery may exercise the wisdom of the Learned, yet haue they also that easinesse and plainnesse, that the simple may be comforted and taught; being in themselves that wonderfull Riuer, both shallow and deepe, wherein as the Lambe may made, the Elephant may swim.

Of whose depth, S. Austine thus speaketh further: The holy Scriptures are thus written

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And therefore, as another Father saith:
God hath not wrot a Book.

God hath not wrapt vp these high myster-
ies of Scripture in such obscurity, as enuy-
ing mans knowledge, but that the study
and industry of man might be the more pro-
fitably exercised: adding withall, That no
man ought to be too much dejected, that
he cannot vnderstand enery mystery there-
in, for that there are some things, that to be
ignorant of, though they may somewhat
subiect, as *Exemption*, will not endanger
thy *saluation*, or that all things are not so
necessary to be perceiued of all. And there-
fore, according to *S. Austines* rule, if thou
lovest the Law of God, manifest it, in re-
uerencing that which thou vnderstandest
not, as in practising that which thou doest
vnderstand; and thou shalt haue first wher-
ewithall to drinke, after stronger meate to
eate:

Basse, W.

care; and possesse thy selfe with patience, knowing, that whilst we are in this mortal flesh, we can perceiue but as in a mirror: yet that hereafter wee shalbe translated to a higher Academie, where God himselfe shall be our Schoolemaster, and then wee shall see him as hee is, where all shadowes vanish, and the substance only is embraced; where, being ascended, wee shall know the truieth of all, either argued or debated of in this sublunary Region, where wee liue among doubts.

Q. What were these three coniunctions, St Bernard so wonderfully wondered at, the like whereof neither can nor shall euer be done againe upon the face of the earth?

A. Three workes, three coniunctions hath that omnipotent Maiesty made in the assumption of our flesh, wonderfully singular, and singularly wonderful, such as the very Angels were amazed.

1. Coniunction of God and man.

2. Of a Mother and a Virgin.

3. Of faith, and the heart of man to beleene this.

Q. Which is the greatest of these coniunctions?

A. The first coniunction is wonderfully

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A helpe to Discourse.

fully great, wherein is conioyned earth and
G O D, Maiefty and infirmity, so much
vileneffe, and so much purity; for nothing is
more precious than God, nothing more vile
than dirt. The second no lesse wonderfull;
for by the eare of man it was neuer heard,
nor by the heart of man euer conceiued, that
a Virgin should bring forth and become a
Mother, and that there should be a Mother
that should yet remaine a Virgin. The
third is inferiour to both first and second,
but not lesse strange, that mans heart should
haue power to beleene this.

*Q. How many generall wayes since the be-
ginning of the world, hath God brought forth
man?*

*A. Foure wayes, according to Anselmus,
which are these: 1. A man without the
helpe of either man or woman, as Adam.
2. A woman out of man, without the helpe
of woman, as Eve. 3. By both man and
woman, according to the common course
of nature. 4. Of woman without man, as
CHRIST.*

*Q. By the coniectures of the learned, for
how many thousand yeeres from the Creation
was the world ordained to continue?*

*A. Six thousand yeeres, because that as in
fixe.*

sixe daies the World and all that therein is, was created, and so God rested the seuenth; so therupon it is probably collected, that in 6000. yeeres, which are but as sixe dayes in Gods account, it shall againe be dissolued: after which shall follow an euerlasting Sabbath of Rest. Of this opinion were many of the Fathers, and other more moderne Writers; as that there should be two thousand yeeres before the Law, and two thousand yeeres vnder the Law, and two thousand yeeres vnder the Gospell.

Q. But of this what shall I determine?

A. Let this Doctrine then suffice thee, and all other good Christians, that wee are religiously to expect the end of the World, and the comming of Christ; and so daily expecting, prepare our selues thereafter: but not curiously to pry into those hidden and vnreuealed secrets, not imparted to men or Angels.

Q. Why almost among all Nations, is the Name of God expressed in foure Letters?

A. The Learned doe agree, that this is done partly from the imitation of the Hebrewes, but more especially from the meere prouidence of God, which otherwise could not be: as among the Latins, it is *Deus*; the
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Egyptians, *Theus*; the Persians, *Syro*; the Hebrewes, *Adoni*; the Greekes, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans, *Gott*. And withall to signifie, that as his Name consists in foure Letters, so his Mercy hath a relation thereunto, in that he wil haue his Elect gathered vnto him from out of the foure Quarters of the World.

Q. What are those things that cannot be defined.

A. The Schoole-men affirme **G O D**, for his exceeding formosity and beauty; Sinne, for the exceeding deformity and lothsome-nesse: the first matter, for the exceeding infirmity and inexistency.

Q. What number is the most vitall among men?

A. Eight: because eight soules were on-ly preserued in the Arke, and eight onely in the Scripture mentioned to be raised from death to life.

Q. Since Adam and Methusalem lived 900, and odde yeeres, why did God neuer suffer any to accomplish 1000.

A. The most of the learned are of opi-nion, that this is not without some deepe my-stery: and which may be, partly because a thousand yeeres hath a type of perfection.

God

God neuer suffred any to fulfill it, to shew, that there is no absolute perfection in this world.

Q. What is man and his perfection in this world?

A. Man, in this world, is as it were the compendium or epitome of all Creatures; for severall Creatures live in severall Elements, as Water-fowles, and fishes in the water, Birds in the ayre, Beasts vpon the earth: but man enioyes all these; with his head he lookes vp to heauen; with his mind hee lookes into heauen; with his feet hee walkes vpon the earth; his armes keepe the ayre, as the Birds flye; with his eyes hee contemplet heauen and earth, and all sublunary things: hee hath an essence as other bodies, pr^oducth his seed as plants, his bones are like stones, his blood like the springs in the chanel of the earth, his haire like the grasse, the ornament of the earth, &c. hee liues as a Plant, flourisheth as a Tree, for man is as a Tree turned vward, his feet are like the boughes, his head like the roote, his body like the trunk. Beside, some creatures are onely, as *Starrs*; some are, and live, as *Plants*; some are, live, and haue *sens*; as *Beasts*; some vnderstanding,

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A helpe to discourse.

as Angels: all these concur in man; *Est, vivit, sentit, intelligit.*

Q. What three things are these, that hee which often remembers, shall seldome doe amisse?

A. That aboue there is an Eare, that heares all; an Eye, that beholds all; a Book, wherein all our offences are written.

Q. Whereunto may likewise bee annexed a second Memento, and not inferiour to the first, being Saint Anselmes observation upon the last day?

A. Where at thy right hand shall thy sinnes be accusing.

At thy left hand infinite Devils expecting.

Vnder thee, the fornaic Hell burning.

Above thee an angry Iudge.

Within thee thy conscience tormenting.

Without thee the world flaming.

Where only the Iust shall be saved.

Whence to fly, it shall be impossible.

To continue still, intolerable.

Therefore while time is, prevent that, that in time will be: for as one saith, If it, be not prevented, it will be repented.

Q. Who was hee that neuer laughed, but sometimes wept, as we reade in the Scriptures?

A. Christ,

A helpe to discourse.

A. Christ, of whom we reade that hee three times wept :

1 When *Lazarus* was dead.

2 Ouer *Ierusalem*.

2 Vpon the Crosse, when hee deliuered vp his Spirit with cries and teares.

Q. There be foure Duties wee chiefly owe, and among all other are especially bound to pay : and which be they ?

A. Debemus { *Deo timorem.*
{ *Patria amorem.*
{ *Parentibus honorem.*
{ *Proximo fauorem.*

To { God, feare.
{ Your Country, loue.
{ Your Parents, honour.
{ Your Neighbour, fauour.

A Rule for our life.

So { *Learne,* { Thou shouldest liue
{ *Liue,* { *as if* { alwayes.
{ *Thou shouldest dye*
{ *to morrow.*

Suspice cælum, despice mundum, respice finem.
 Looke vp to heauen, despise the world, respect thine end.

Q. There are three especially unhappy in the Law of the Lord, and who are those ?

A. 1. He

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A helpe to Discourse.

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- A.* 1 He that knowes, and teacheth not.
2 He that teacheth, and doth not.
3 He that is ignorant, and yet learneth not.

Q. Whether was there any writing before the Flood? and if, how preserved, notwithstanding the Deluge after it?

A. It is answered: We haue no writing before the Flood: yet *S. Iude* doth somewhat insinuate of the writing of *Henoch*; and *Iosephus* and others write, that he erected two Pillars, the one of bricke, and the other of stone, wherein he wrote of the twofold destruction of the world, the one by Water, and the other by Fire; which by Tradition was preserved to the dayes of the Apostles.

Q. What was the sentence, according to the opinions of the Learned, that Christ wrote with his finger in the dust of the pavement of the Temple?

A. Some thinke it was the same that hee spake: *Hee that is innocent, let him throw the first stone at her*: Others thinke it was this; *Pestucam in oculo fratris cernis, trabem in tuo non vides*: Thou seest the mote in thy brothers eye, but not the beame in thine owne.

Q. What Booke did Samuel write, besides those two in Scripture that beare his name?

A. A

A. A Booke of the Office and Institution of a King.

Q. What Bookes did Salomon write, beside those extant in Canonickall Writ?

A. Salomon wrote three thousand Parables, and five thousand Songs, besides that *ingens opus*, of the nature of all Herbs, Trees, and Plants, from the Cedar to the Hyslope, vpon the wall, all destroyed by the Babylonians, at the destruction of the Temple.

Q. Whether did God create hurtfull creatures, as Scorpions, Serpents, and such like?

A. It is answered, there are some that seeme euill vnto vs, which yet are not simply euill of themselves; for no substance is simply euill of it selfe: and the Scripture teacheth vs, that Serpents were created among other creatures; yet God proponneth, that all were good: but that some creatures are now hurtfull to man, that is not to be attributed to the first creation, but to the second, after the lapse or fall of man; who if he had persisted in his duty to God, no creature should haue beene offensive vnto him, but over them he should haue borne a willing subiection. For God made nothing euill, neither doth he make sicknesse, barrennesse, lamenesse, or the like: but they rather haue

A helpe to Discourse.

13

haue deficient then efficient causes : as the want of health, his good creature, is the cause of sicknesse: the withdrawing of light, the interposition of darknes, and so the like:

Q. What Name was that among the Iewes so highly reuerenced, that it was onely lawfull for the Priests to name it, and that but at the solempne Festivals?

A. The Name Iehonab: a word consisting but of seuen Letters, and yet all of the five Vowels, according to this Verse:

Quinque simul iunctis constat vocalibus una

Dictio, & est magno maius in orbe nihil.

Five vowels ioyn'd together make a Name,
In Heauen or Earth, none greater than the
same.

Q. What amongst other, are held to be things of great difficulty in Scripture to beleeue, and of the greatest opposition to sense to conceive?

A. Some think, the creation of the World being made of nothing: some, the conseruation thereof, and all creatures therein: some, the Incarnation of the Son of God: others, the resurrection of the flesh. Besides these, there are some that think Noes Arke, and the vnion and preservation of so many diuers creatures in it, so many months fed, ordered and at last safely deliuered out.

B

Q. In

Basse, W.

Q. In how many Chapters and verses doth the Canon of the old Testament consist in?

*A. In 777. Likewise the Jewish Rabbins have collected to be in the books of the law verses 5845, in the Prophets, 9294. In Haggai, 8064. In the Bookes of Apocrypha, chap. 173. In the new Testament, chap. 260. Malacby, which is the last of the Prophets, stands as the porch betweene the old and new Testament, whereat (as *Tertullian* saith) *Judaisme* ends, and *Christianity* begins.*

Q. Where was God before hee made the world?

A. S. Augustine notes this as vaine a curiosity to enquire; as it is to demand what hee did before he made the same: and yet to giue the curious some satisfaction, to the first he answers; That God dwelt in himselfe, by himselfe, and was God to himselfe. And for the second, He was not idle, in that he chose vs before the world, & purposed in himselfe the Creation of all things. But he that will farther busie himselfe to pry into this Arke, how all things could be made by his word; why God made choyce of a remnant, and reiected the greatest part, and the like; let such questions, say we, amaze the curious, and humble the wise, and let it be thought a sinne

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he may

sinne in vs to haue a tongue to speake, or a heart to thinke, where the Spirit of God had not a pen to write: and let such be answered as *S. Augustine* answered one, curious in such questions: That hee ordained a Hell for such kind of inquirers. And as *Euclid* the Philosopher answered one so demanding: What thou askest (quoth hee) I am ignorant of, but this I know, God is angry with such kind of inquirers.

Q. There is a thing which is the Temple it selfe, the Altar, the Priest, hee to whom it was offered, he that was offered: and who was that?

A. A strange collection, proposed and resolved by them that haue swet in the trauell of the Scripture, and verified of him of whom all the Prophets beare witness, that is, *CHRIST*. For in a Sacrifice foure things are to be considered: 1. To whom it was offered. 2. By whom. 3. What is offered. 4. For whom it is offered: which all haue their concurrence in him.

Q. Whether did the Crosse beare Christ, or Christ beare the Crosse?

A. It did both, and both at once, and in bearing him, it bore all our iniquities: and therefore as a Father prayed, so I desire that he may be wholly fastned in my heart, that

was wholly fastened on the Crosse for mee,
Of which, thus further :

*Inter carifices sancto pendente latrone,
Par est poenatrium, sed dispar causa duorum:
Hi mundo sunt quippe rei pro crimine multo:
Huius reus est mundus saluatus sanguine iusto.*

Betweene two theeues the iust condemn'd to die
Did hang, where all like punishment did try,
Though for a cause unlike, they both death try'd;
For sins i'th world, he for the worlds finnes dy'd.
Of which one wittily ads, that if euer good-
nelle was in the midst of euill, then it was.

Q. What were the first and last words that
Christ spake in this world?

A. The first was *Fiat, let there be:* and
after he added, *Increase and multiply:* the last
words were, *Father into thy hands I commend
my Spirit.*

Q. Whether is it more necessary, that Christ
should be in Heaven, or in the Sacrament, as
the Papists would haue him?

A. In Heaven: witnesse Christ himselfe,
when he saith, *It is expedient that I goe away
from you, for unlesse I goe, the Comforter will
not come.*

Q. What wicked man was that, that for a
most vile price sold to others what hee had not
in his power, and yet what was more precious
than

than all the world besides?

A. *Indas*, that sold Christ: of whom, as a Father writes, his death was answerable to his life, in that he was hanged being a thief, that he burst being a traitor, &c.

Q. A certaine goodly man, from a wicked required a gift, that was more excellent than all the world, and yet he gave it: and what was that?

A. *Ioseph of Arimathea*, when he begged of *Pilate* Christ's body.

Q. What part of the body of man doth God chiefly require for his service?

A. The Heart, that inward Triangle of love: for which he calls for in these words, *My sonne give me thy heart*: and in another place, *This people honor me with their mouthes, but their hearts are farre from me*. To which purpose, is here annexed a Fable of a certain Hermit, that in his devotion besought God that he might know what worship hee required chiefly: who was answered by the Oracle in these words,

Da mediam Lunam, Solem simul & Caudam:

Give the halfe Moone, the Sunne, and the
anger of the Dog.

He good old man, hearing this *enigma*, began to be perplext to thinke of those impossibilities,

sibilities, as how he should be able to pull the Moone from the sky, though the lowest of all the Planets, yet too high for his reach or capacity, much lesse the Sunne in a higher Spheare and more difficult, vntill it was thus explained to him:

Giue $\left\{ \begin{array}{l} \textit{The halfe Moone,} \\ \textit{The Sunne,} \\ \textit{The Dogs anger,} \end{array} \right\} \textit{that is} \left\{ \begin{array}{l} \textit{C} \\ \textit{O} \\ \textit{R} \end{array} \right.$

And that is the heart, a gift that GOD requires:

Q. Into how many faiths is the World diuided?

A. The world is diuided into foure parts, and foure Religions possesse the same, and with much diuerlity in euery one; so, as the saying is, How many heads, so many opinions: which foure are *Iudaisme*, *Christianity*, *Mahometisme* and *Paganisme*. Therefore it was the good counsell of *Pincontin*, where he said, Wee are not to sway Religion to what fancy we would haue her, but wee must be swaied by her whither she leads vs: whereupon we conclude it vnaduisedly spoken by an Emperour, who walking in his Garden, answered one that had endeououred to root out many Sects out of his land, that their diuerlity delighted him as the diuerlity.

ty of his flowers to look vpon: and that seeing every man made a Religion to his humor, there would as soone be an vnity therein, as a truce between the wind and the sea.

Q. To what is an hypocrite most fitly compared?

A. To a Candle that carries a faire light or shew to others, but wastes it selfe for his vaine-glory to the socket: Besides, euery Hypocrite is said to haue the voyce of *Iacob*, but the heart and hands of *Esau*.

Q. What was the difference betweene *Cain* and *Abels* sacrifice?

A. Thus much, as hath beene obserued by the Poet; where *Abel* saith,

Sacrum pingue dabo, nec macrum sacrificabo:

My fat to holy use I'l giue,

And not my leane; they still shall liue.

But euery Hypocrite saith thus with *Cain*;

Sacrificabo macrum, nec dabo pingue sacrum.

My leane shall to the Altar flye,

And not my fat that ought to dye.

Q. Whether were the heathen gods or heathen men more ancient?

A. Certainly the Men that made the Gods.

Q. In what place was it that the voyce of one creature pierced all the eares in the world?

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A. In

A helpe to Discourse.

A. In Noes Arke.

Q. By what Precept was it, that Philip, K. of Macedon became something humbled in his thoughts, after his victories, when nothing else could admonish him?

A. By the wise counsell of one of his Captaines, who noting his ambition, bade him measure his owne shadow, and hee should find it no longer than it was before.

Q. By what meanes came Sesostris, a King of the Egyptians, somewhat to pull downe his ambitious plumes of vanity and pride?

A. This King Sesostris, as stories mention, hauing conquered diuers Kingdomes, and led captiue their Kings, vassaled foure of them to the seruice of his horses, to draw his Chariot: where, euer as the wheele turned, one of them looking backe, most earnestly noted it: insomuch that Sesostris perceiuing it, demanded his reason therefore, who told him, that thereby he obserued the mutability of Fortune, in the present subiecting and sudden aduancing of first the one part and then the other, how the highest came presently to be lowest, and the lowest part presently to be highest, and all without intermission or stay. Hereupon Sesostris remembering himselfe, and pondering his
say-

A helpe to Discourse.

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saying, presently vnyoaked his Kings, and would no more be so drawne.

Q. How became the Tyrant Hiero somewhat to contemplate of the Maiesty of God?

A. Vpon his command to Symonides the wise Poet to discoufle what God was, when he required, first, for respite one day; after that, two dayes; after that, 4 dayes; whereupon Hiero wondring why hee tooke such pause, required his reason: he told him, the more hee entred into consideration thereof to instruct his inability, the more vnable he found himselfe to direct another; or to conceiue aright what God was himselfe. As likewise it is storied of a Schollar of S. *Austines*, that came to him to be instructed in some points of Diuinity, to whom the Father gaue this lesson to learne perfectly; and then to repaire to him for another. *I said I will looke to my wayes, that I offend not with my tongue.* Which this Disciple hauing receiued, departed from him, and returned no more in 10. yeeres: and being asked by this M^r. why he came not againe in so long time, he told him the lesson was so hard, he had not yet wel learned it, although so long studied it: and all this, to shew the infinite depth of God and his mysteries, which like

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veines

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veines of silver, the deeper they are search'd into, the richer they are found.

Q. Who are those that cannot, will not, may not doe, nor rightly vnderstand?

A. There are certaine, that neither vnderstand God, nor can vnderstand him, and those are dead men.

2. There are others that may vnderstand, but care not, and they are wicked men.

3. There are another sort that desire to vnderstand but cannot, and these are fooles.

4. There are a fourth sort that do both vnderstand and make vse, and these are godly.

And therefore it is the wise saying of a Father, who asked this question, Art thou a Christian? then it behoues thee to con-temne that that seemes to bee and is not, and to embrace that that seemes not to bee and yet is.

Q. One asked a King of the Egyptians, what was the most hateful thing in the world? And he answered,

A. The light which distinguisheth all colours, creatures, and beauties in the world; and is it selfe the most goodly comfort and object of that most excellent sense, the Eye: and therefore, as one saith: When thou beholdest the light of Heauen, that first and blessed

bleſſed creature of Gods hand, that in a minute tranſuſeth it ſelfe throughout all this lower Region, thinke on the teſtimony of *S. Iohn*, that God is light, eſſentiall lightneſſe, in whom there is no darkeneſſe.

Q. What day was that that the like was neuer before, nor euer ſhall be hereafter?

A. When *Joſhua* prayed in the middeſt of the battaile, ſo that the Sunne ſtood at a ſtay, and halted not towards his Weſterne period, ſo long, that, as *Iuſtine Martyr* ſaith, it made the day 36. houres long. And yet ſome write, that 3. houres it ſtood ſtill in the dayes of *K. Henry 5.* till the Earle *Ormond* in Ireland with his ſmall company overcame *Amore Arſhur* and others with their terrible armies.

Q. Of what wood was the Temple of Salomon built, dedicated and conſecrated vnto God?

A. Of Cedars, of Sichim wood, and that by the command of God himſelfe, and ſome reaſon thereof may bee this: 1. For that the Cedar tree is alwayes greene, odorous and ſweet, neither will it bend, but ſupport it ſelfe vpright with it owne ſtrength. 2 For that is truly verified of it that is ſpoken of *Iriſh Wood*, that neither Wormes
nor

nor Moths breed in it, nor liue neere vnto it. 3. For that it is neither massie nor ponderous to load or oppresse the Walls, but strong and light.

Q. Of what wood was the Crosse of Christ made, and whether of one entire tree, or of several kinds of woods?

A. The Crosse of Christ, as we haue it by tradition, was made of three diuers sorts of woods, which were Cypresse, Pine, and Cedar, all significant, and not without their mystery: the Cypresse being an Embleme of dissolution and death; for being cut, or wounded, it withers and wastes away: The Cedar of immortality, because it withstands the consumption and wastes of Time to a datelesse perpetuity: The Pine, a nauigable wood that floats vpon the waters, and therefore the most vsfull for ships, to signifie that death should haue no more power, nay lesse, to ouerwhelme him, than the Pine is subiect vnto drowning by the violence of the waters.

Q. What is thought to be the occasion that Christ cursed the fig-tree being barren, since it was neither a reasonable creature, nor disposer of its owne seasons, and especially being not then the time of bearing?

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A. This is thought not to bee without many deepe mysteries: one whereof especially is conceined, to note out the hatefulnessse of Hypocrisie, that seemes to flourish with displayed leaues of vanity and ostentation, but wants the true fruit of faith, which are good workes and charity.

Q. Why was the same Tree in Paradise, (without doubt good, and very good, for all that God created was very good) forbidden Adam to taste?

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in Adam thus expostulating the case with himselfe: If it be good, why may not I touch it? If it be euill, what doth it in Paradise? But to this S. *Austen* and diuers of the Fathers answer: that the command of God in that, was rather for the triall of his obedience, than for any other danger that would haue growne to Adam by the eating thereof.

Q. What Tree was that, that the same day sprang up and perished?

A. Iouas Gourde.

Q. What Trees in the Scripture are especially called the Trees of God?

A. It is thought to be thole that grow forth of their owne accord, as the Firre tree, the

the Cedar, and the Wild Olive tree.

Q. Is there a distinction of Sexes amongst Trees?

A. Pliny, a most certaine Author, attributes both sexes and wedlocke vnto Trees: and first he instanceth vpon the Palme tree, the loue betweene whom is such, that if the female be farre disioyned from the masculine, it becomes barren and without fruit: if the male haue his boughes broken by any accident, the female becomes desolate and droopes like a Widdow.

Q. What part in trees is the most strongest?

A. Those that grow and shoot towards the North.

Q. What tree is that that is most flourishing in the branches, but most comfortable in the fruit?

A. The Vine.

Q. By what finesse or sympathy is the Vine taken to be the embleme of the wife.

A. As the Vine on the sides of the house being neither so high as the top, nor so low as the bottome, is an ornament to the house, so the wife placed in such a middle condition, neither as the head, nor as the foot, but by the side as a fellow, for they are fellowes that walke side by side; is an ornament to

the

the Husband. And as the Vine yeelds the fairest shade of any tree to sit vnder, so must the Wife bee the shade and delight of her Husband: And as there is no tree more sensible of wrong than the Vine, for cut it and it will weep and bleed to death; so must the Wife at any iust reproofe, be as tender and sensible as the Vine of cutting: and as the smell of the leaues of the Vine in the Summer drive away all noyosome beautes and serpents, so must the thoughts of a Husband drive away in the Wife all euill prouocation and harmefull intention; and as the Vine being but a weake tree, hath the Wall or the Elme to support it; so must the Wife, the weaker sex, be supported by the Husband, the stronger, &c. And as concerning both, thus further the Poet:

*The fruitfull Vine and vertuous Wife are both
for mans delight,*

*For shade and comfort in the day, and solace in
the night.*

*To good ends both of them were made, and so they
both are still,*

*But oftentimes they are abus'd vnto most dange-
rous ill.*

*And then wee finde it so fall out, that these two
are better things,*

Des

Basse, W.

*Doe overcome the strong, the wise, and greatest
even of Kings.*

*Q. Of the apples of Paradise, or Adams ap-
ples, what is related of them?*

*A. That those apples so called, are of ex-
ceeding sweetnes, when they come to their
full maturity and ripenesse, and are called of
some Musi, or Muske Apples: and it is thus
observed, that what part soever of them you
cut, there appears a crucifix in it: and it is
reported for a truth, or rather coniectured
vpon pregnant probabilities, that the for-
bidden tree of the knowledge of good and
euill was of that likenesse.*

*Q. What apple or fruit was it that Adam in
eating drew sinne and death vpon himselfe and
his whole posterity?*

*A. It is vncertaine, and cannot rightly be
knowne, for the Scripture mentions it not:
yet some writers, to satisfie the curious, thus
bring in their argument: some think it was
a Persian apple, that at this day growes in
the East where Paradise was situate: some
thinke it was a golden apple that was sweet
to taste, and delightfull to behold: some
thinke it was a Cherry, some a Pearce, but all
these are but vncertaine: but this is certaine,
*Adam primus homo damnatus secula pome.**

Q. How

Q. *How many ribbes hath every man and woman?*

A. This question hath bred some controuersie among the learned: for there are that affirme, euer since the creation of the Woman, that *Adam* lost a rib from his side, the man hath one rib lesse than the woman, and lesse than hee had at first. Now there are of the other side that affirme, and that truly, that there are in either side of either sexe, as well of the man as of the woman, 12. ribs: for that rib of which *Eue* was formed, was peculiarly made by God to that purpose; neither was it a bare bone, but had flesh likewise. And therefore, since from Earth, and the slime of the Earth, and from a bone from that earth, all posterities are descended, though some be rich and some be poore, some be noble and some base; yet they are all but one mettall and descent, as to that purpose followeth:

Aurea nobilitas luteam se vestiat ollam,

Non ideo sequitur, hanc minus esse lutum.

If golden Titles gild an earthen Pot,

That it's lesse earth for that, it followes not.

And concerning the pride of Cloathing, this admonisheth vs, that they should not be abused to that excesse, but rather, for our
bu

humiliation, the sad remembrancers of the fall of Man: for *Adam* in his innocency wore no clothing.

*Pellitus nunc es, sacras sine vestibus ante,
Nudus eras purus, crimen amictus habes.*

Q. What seed of all other is the least, yet bringeth forth the greatest tree?

A. Christ himselfe expresth this of the Mustard-seed, of whom is reported in some Countreyes to be trees of such bignesse, that they yeeld a shadow to sit vnder.

Q. What kinde of men are most rare in the Kingdoms of heauen?

A. Some say Hypocrites: for when Christ threatens destruction to the wicked, he saith, their portion shall be with Hypocrites. Some say, Vsurers. But the German prouerb saith, Princes; which are as rare in Heauen as Venison in a poore mans kitchin: but this is alwaies to be vnderstood of wicked and irreligious Princes.

Q. Who are those that are called the Sonnes of Thunder?

A. Saint James and Saint Iohn the Apostles; and the reason of their attribute is, for that they affright the wicked, rouse vp the sloathfull, drawing all to an admiration of their highnesse: from whence it is, as Saint

Bede

Bede writes of Saint Iohn, that son of Thunder, that he thundred so high, that if he had thundred a little higher, all the world could hardly haue comprehended him.

Q. Who were those that found not a Physician to cure them being living, but to raise them being dead?

A. Christ, Lazarus, the Daughter of Iayrus, the Widowes sonne, Entycus, Dorcas, and others.

Q. Who were those that once lived on the earth, and neuer dyed?

A. Henoch and Elias.

Q. Who was hee that dyed and was not borne?

A. Adam.

Q. Who was he that was but once borne and dyed twice?

A. Lazarus.

Q. Who was he that spake after death?

A. Abraham to the rich Glutton.

Q. Who and how many were those that had their names foretold, and spoken of before they were borne?

A. Ismael, Isaak, Iosias, Cyrus, and Iohn the Baptiste.

Q. Who was he that prophesied before he was borne?

A. Iohn.

A. Iohn Baptist in the wombe of his mother : of whom S. Austine saith, that hauing not yet seene the heauen, nor the earth, yet he knew the Lord of both.

Q. What issue was that that was elder then his mother?

A. Christ : to which purpose the Poet thus wittily rollogeth it :

*Behold, the Father is the Daughters Sonne,
The Bird that built the nest is hatcht therein,
The old of time, an houre hath not out-run,
Eternall life to line doth new begin, &c.*

*Q. Who was he that seeking his Fathers As-
ses found a Kingdome?*

A. Saul.

*Q. Whether of the two companions, the soule
or the body, haue the greater hand in sinne ; and
why for the sinne of the one they should be both
together ioynely punished?*

*A. It is thus answered by a Similitude :
A master of a family committeth his Or-
chard to two keepers, of the which the one
is lame, and the other blinde : where this
cripple that had his eyes sight, spies out cer-
taine golden Apples hanging vpon a Tree,
delightfull to his sight, & contentiue to his
taste, if he might but obtaine them ; he not
able to plucke them, relates to his fellow*

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how pleasant the fruit seems to him that he looks vpon with his eies, and how willingly he would taste, if hee had but legges to beare him to them: To whom the blinde answers, And I would not sticke to pull the apples, if I had but thy eyes to see them; and so at last betweene this debate they agree, that he that had his eyes should ride vpon the others shoulders, that had his legges: this being done, they were able to plucke the fruit, and did eat; and hauing eaten, the Master of the Orchard enters, and finds his damage, enquires by whom it was done, and they both confesse their act and furtherance, how the one vsed his feet, and the other his eyes, and so they did it betweene them. The Master finding it so, punished both with one equall punishment, as they had both deserued. After which example, doth this most wise Gouvernor exempt neither body nor soule, because they both lend their furtherance to sinne: and being thus both guilty, thus he punisheth them both inseparably for euer.

Q. But why should eternitie punish that which is committed in time, and oftentimes but a short time?

A. First, because the sinne, though it be com-

committed in time, is against an infinit malignity. Secondly, because God iudges according to the wilfull inclination of a sinner, that would sinne eternally, if hee might liue eternally; and to this indefatigable bent of wickednesse, God answers him with everlasting punishments: for, as a Father saith, *Peccat homo in suo aeterno, punit Deus in suo aeterno*: Man finnes in his eternity, and God punisheth in his.

Q. Whether doe fooles bring more profit to wise men, or wise men to fooles?

A. Cato saith, that fooles bring more profit to wise men, because wise men seeing their folly, they endeavour to auoyd it: whereas fooles on the contrary, make no vse of the wisdom of the wise, by reason of their folly.

Q. Wherefore doe Serpents, since they hate all mankind, yet chiefly bend their forces against women?

A. By reason of the perpetuall enmity put by God betweene the woman and the Serpent, and the seed of the woman and the seed of the Serpent. Of which, one thus writes concerning the blessed seed of the Woman that broke this cursed head of the Serpent.

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And as another to the like effect:

Anguis peccatum & mortem generauit in horto,
Sanguis iustitiam & vitam reparauit in ara.

1.
Where the dire Serpent brought in
wounds and death:

CHRIST by his Blood hath heal'd,
restor'd our breath,

2.
Both Sinne and Death to our succeeding losse,
The Serpent gaue in Garden to Mankinde:
But Christ restor'd againe vpon his Crosse,
Iustice and Life, whereby we ransom find.

And as another to that purpose,
Soluit pendendo, quod Adam commisit edendo.

Q. How is death proued to be nothing to vs?

A. Thus: when Death is, then we are not;
and when wee are, then Death is not; and
therefore Death is nothing to vs.

Q. How is our Life proued to be a something
almost depending vpon nothing?

A. Thus: the yeeres that are past, are gone;
and those we haue not: the future wee are
not certaine of, and therefore boast not of
the

Basse, W.

the time present is but a moment, and that is the brittle thred it depends vpon. And therefore to this I adde with a Father, Happy is he, that in this his short Minute layes hold vpon Christs mercies, and euen whilst it is called to day, and he may be found that bore all our infirmities vpon his Crosse: O Lord, saith S. Bernard, I may walke about the Heauen and the Earth, the Sea, and the dry Land, but I shall finde thee no where so soone as on the Crosse; there thou feedest, there thou sleepest, &c. And as hee further addeth, so may euery sinner in this kinde concerning his vnworthinesse and his sins, either to seeke or finde him.

Non sum let a seges, lolium sum et riste: sed oro,

Ne tamen in messem collige Christe et nam.

English,

*No fruitfull field am I, no blessed Wheat,
But cursed Cockle, to weed out, not eat:
Yet though I am this out-cast, lost and sold
To sinne, yet Lord reduce me to thy Fold.*

Q. What is the carelesse liner compared vnto, and most fitly?

A. To him that seeth his face in a glasse, goes away, and either forgets his deformity, or cares not to amend it.

A good and short rule to meditate;
Quid sis, quid faceris, quid eris, semper mediteris.

Alwaies meditate what thou art, what thou wast, what thou shalt be.

The young mans question to the old man concerning life, and what it is to liue:

Dic venerande senex, humanum viuere quid sit.

The old man answereth:

*Principium vite dolor est, dolor exitus ingens,
Sic medium dolor est, viuere quis cupiat?*

English,

The beginning of mans life is griefe and misery, the end of it griefe and misery, and the middle nothing but griefe and misery, which conioynes both the middle and end and makes one compleat masse of sorrow of all; of which we may say as one saith:

What ioy to liue on earth is found,

Where griefe and cares doe still abound?

And therefore the more firmly to fix this Exhortation, againe hee saith, Young men heare me an old man, that being a young man, heard old men, and haue both by relation and experience found the truth hereof.

Q. What sinne is that, which by making others contemptible in a mans owne eyes, makes his owne contemptible in the eyes of God?

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A. Pride,

A. Pride, a sinne so much beaten against by the learned of all ages, that it is admired how it hath preserved a life so flourishing to these times of ours.

A pithy Ænigma whereof to that purpose is here infixed.

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| O — | } SVPER { | Be, |
| Mors | | Te, |
| Cur — | | Bis, |
| Deus — | | Nos, |
| Negat | | Bis, |
| Vitam } | | Nam ? |

Englified.

O Proud Man,
Death is above thee:
Why wilt thou be proud;
Seeing God above vs
Denies to the proud
The life above ?

Further motives for humility.

If these delect thee not, then consider a little further with me, whither thy life will lead thee, which is to death; and whither will death carry thee but to iudgement.

But before wee come to speake of the Iudgement, let vs a little consider Death.

Mors antrorsum retrorsum considerata.

Death considered backwards and forwards.

Mors

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Prince*

*Q.
ment ?*

A.

*Ibi nibi
Sine fir
Rens co*

*Ibi nibi
Neque a
Nec ad
Rens co*

*Cogitate
Quod ho
Quo nec
Christus*

Mors solet innumeris morbis abrumperé vitā
 Omnia mors rostro deuorat ipsa su
 Rex, princeps, sapiens, seruus, stultus, miser, æger
 Sis quicunque velis, puluis & umbra eri

Englished,

The many sorrowes that are heyres to breath,
 And Twins adioyn'd to it, are freed by Death:
 With whose impartiall sythe, the wise, the iust,
 Princes and Kings are all mow'd downe to dust.

Q. What is there concerning the last Iudgement?

A. Indicabit indices Index genera-
 Ibi nihil proderit dignitas papa-
 Sive sit Episcopus, sive Cardina-
 Reus condemnabitur, nec dicetur qua-

}
lis.

Ibi nihil proderit multa allega-
 Neque accipere, neque replica-
 Nec ad Apostolicam sedem appella-
 Reus condemnabitur, bene sciens qua-

}
re.

Cogitate miseri, qui & quales es-
 Quid hoc in iudicio dicere potes-
 Quo nec erit codici locus nec diges-
 Christus Index, Demon actor, reus tes-

}
tis.

Englified,

Before this Iudge, all Iudges must appeare,
 Despite their greatnesse, dignity, or place,
 For to be iudg'd as they haue iudg'd here,
 Where feare, nor friendship Iustice shall outface.

Excuses there't alleage will be but vaine,
 As to appeale vnto the Sea of Rome,
 For there the guilty though he much doe saine;
 Shall not peruert his iustice nor his doome.

Weigh then most wretcked man thine owne estate
 How in this iudgement thou must stand upright:
 Where shall no booke be opened to relate,
 But enen the conscience shall it selfe indite.

Which that thou mayest the better doe
 learne to put this counsell of S. Bernard into
 practice, where he saith:

*Non sicut amo, non sicut odio, non sicut timeo;
 sed sicut inuenio, iudico.*

Which is,

I iudge not as I loue, I hate, or feare;
 But sentence on the truth of what I beare.

Q. What shall be the last words that shall be
 spoken in this world?

A. Come ye blessed, Goe ye cursed, &c.
*Aspera vox ite, sed vox benedicta venit;
 Ire malis vox est apta, venire bonis.*

Fro.

From which bitter word, I pray with Saint Bernard, Deliuer me O Lord in that day.

Q. What language, according to the coniectures of some learned, shall we speake in the worl'd to come?

A. The Hebrew, a language that Christ himselfe spake in this world, and the most ancient, and most sacred of all other, being spoken by *Adam* and *Eue*; and which was not changed at the confusion of *Babel*: the next whereto is the Greeke, as most rich; then the Latine, most copious.

Q. Which of all the Psalmes of Dauid is the longest, and which the shortest?

A. The shortest is the 117. the longest the 119. the one consisting of 115. Verses, reckoning 4 Lines, where the meeter ends, to a Verse, as the other of two Stanzes.

Q. Which of all the Psalmes of Dauid is the most mournfull and compassionate?

A. The Psalme 77.

Q. What Psalme is it that the wicked, nay, the very Devils themselves, according as Athanasius writeth, tremble and quake to heare read or recited?

A. Psalme 68. Let God arise and see his enemies scattered.

Q. How many Innes or Lodgings did the Sonne

Sonne of God use in this world?

A. Foure: which are these:

*Prima domus Christi, suit alnus virginis alma;
Alter a presepe, crux tertia, quarta sepulchrum.*

Englised,

Our Saniours first house was the Virgins womb;
Second his Stall, third Crosse, the fourth his
Tombe.

Q. Since many other birds resort to the dead
carkasses, as Crowes, Pregnosticators of wea-
ther, and Vulturres that presage death and bat-
tell; it remaines to consider why it pleased the
wisdomme of God, onely to name the Eagles, as
it is in the Text, Where the dead carkasses are,
thither will the Eagles resort?

A. It is answered, For that by those he
would figure out vnto vs the condition of
the godly; for as the Eagles fly the highest
of all other Birds, so must the faithful Chri-
stian soare vp with wings of Contemplati-
on, and though sometimes they stoop to the
occasions of the world, yet their conuersa-
tion must be on high; and as the Eagles are
said to be sharpe sighted, and can behold the
piercing beames of the Sun, so must the true
beleeuer with vndazled eys behold the Sun
of righteousness more resplendant rayes,
euen the Sun that makes the Sun, that makes
the

the day. And as the Eagles are fed with dead carcasses, euen so must the faithfull Christian feed vpon the crucified body of Christ.

Q. What part of the earth was neuer seene but by foure kinds of men?

A. The bottome of Iordane, and that when God diuided the waters: which was done once by *Moses*, after by *Ioshua*, then by *Elias*, and last of all by *Elizeus*.

Q. Whereupon doth the foundation or base of the Earth consist, or vpon what doth it rely?

A. It is a secret, sought of all men, vnknowne of many, and perceiued of few: to which yet wee answer from the Scripture, That the base and huge waight thereof relys on nothing: and *Iob* himselfe testifies, vpon no materiall thing, but is onely supported by the power of God himselfe.

Q. What is that that beares all, formes all, nourisheth all, increaseth all, creates all, buries all, and receiues all into her againe?

A. The Earth.

Q. Whether doth it waxe old or not?

A. All Writers doe agree, and one age testifieth vnto another, that it waxeth old, as doth a Garment, or the Birth of a woman: and experience it selfe finds, that both in the fruitfulnessse, the strength and operation of

Herbes, Plants, and Vegetables, the defect and decay thereof is daily scene, & the lessening of the operation and vertue most sensibly perceiued, in the languishing dolour of many incurable diseases in these times.

Q. Wherefore doe the Iewes breake the Glasse in which the Bride and Bridegroome drinke?

A. To admonish them, that all things are transitory and brittle, as that Glasse, and therefore they must be moderate in their pleasures and desires.

Q. Wherefore haue all Iewes a ranke smell or sauer?

A. Some thinke, because they are of a bad digestion; others thinke, because they vse not labour, nor exercise, but liue by Vsurie: some thinke the wrath of God vpon them, the immediate cause. How soeuer, they haue beene a people strangely dispersed ouer the face of the earth, slaughtered and tormented in all Countries, *France, Spain, Portugal, Germany and England.* Some of their offences were, washing and clipping the Kings Coine, circumcising & stealing of Christian children, and pricking them full of holes for their blood, which they conceited would cure the Leprosie and ranke smell both of their

their breath and skin. In *K. Iohns* time, they were fined at 1000 Markes a man, vpon penalty of not paiement, to lose their teeth; an old Iew at *Bristol* had six of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in diuers Kingdomes, vpon a rumour spread, that they had poysoned all the Wels in those Countries: and where euer they liue at this day among Christians, they liue in subiection and flauery to them they most hate.

Q. What Country in the world is the most desolate and solitary?

A. The Country of the *Sodomites*, where Satan wonne so much ground, that whereas according to *Strabo's* description, stood thirteene Cities, situate vpon one of the most fruitfull soyles in the whole earth, euen a second *Eden*, or garden of Paradise, for pleasure and beauty, whence sprung those clustering Grapes from those Vines of *Engeddi*, so renowned in Scripture, stands not now one of those Cities, to magnifie her selfe aboue her fellowes; but all with *Sodome*, the Lady of them all, desolated and destroyed: not one stone left vpon another, nor no other witnes of their sometimes, being more then the dire smell of fire and brimstone,

C 5

the

the heauy iusticers of G o d that destroyed them : and for the fruit of that Vine that made glad the heart of man, in them peruer-
red from his true vse to sinne and drunken-
nesse, are only found now Apples of a beau-
teous appearance, but touch them, and they
are but ashes, and of a sulphurous saour, an
Ayre of so poysonous a vapour aboue, that
(as Historiographers write) stifles the
Fowles that flye ouer it, that they fal down
dead, and the Fishes likewise in that dead
Sea vnder it, poysoned as they fall in, or
floate from the siluer streames of Iordane,
that thence empty themselves into that sul-
phurous Lake.

There are foure kinde of men that lay
claime to their owne and others, and but
one rightly, and these are they :

1 The first saith, That which is mine is
thine, and that which is thine is mine : and
this is the Idiot.

2 The second saith, That which is mine
is mine, and that which is thine is thine : and
this is the indifferent man.

3 The third saith, That which is mine is
thine, and that which is thine is thine own :
and this is the godly man.

4 The fourth saith, That which is thine
is

is mine, and that which is mine is mine owne: and this is the wicked man.

Christ all, and without Christ nothing.
*Possidet ille nihil, Christum qui perdidit unum;
 Perdidit ille nihil, Christum qui possidet unum.*

Q. What doe we owe unto our Neighbour?

A. Three things, that is to say:

| | | | | |
|---------|---|-------|---|-------------|
| Nostrum | { | nosse | { | consilys. |
| | | posse | | subsidijs. |
| | | velle | | desiderijs. |

To counsell, to assist, to desire his good.

Three things are most precisely necessary for euery Christian man, and what they are:

| | | | | |
|-----------------------------|---|------------------|---|----------------|
| Faith, ——— | { | Without | { | G O D. |
| A good name, | | which we | | our Neighbour. |
| A good consci- ence, ——— | | cannot please | | our selues. |

Of the latter of which one writes:

O vita secura ubi est conscientia pura!
 O life secure that hath the conscience pure.

Q. Why doe young men many times say they are younger then they are, and old men they are older then they are?

A. This doth youth, that he may seeme to preferue the flower of his youth the longer: this doth age, to regain more reuerence and authority, but either foolishly.

Q. He

Q. He that learns from youth, whom doth he resemble?

A. Him that eats Grapes before they are ripe, and drinks wine before it be settled.

Q. But whom doth he resemble that draws his precepts from old men?

A. Him that eats ripe grapes, and drinks old wine; for, *Seniores sunt Saniores, incipientes insipientes*. And likewise much the more, *Qua laboriosa fuerint iuuentutis studia, ea sunt incunda senectutis otia*. Whose studies were more painfull in youth, their pleasures are more perfect in age: for in the largenesse of knowledge is the sweetnesse of life; and therefore neither in youth nor age should we think our selues either too yong or too old to learn, but with the resolution of that Father say, *Etsi alterum pedem in sepulchro haberem, adhuc discere velim*.

Learning would I desire, and knowledge craue,
Though I were halfe sepulchred in my graue.

Hereafter

That
Be w
That
The i

2.

Hereafter follow certaine
mixt Philosophicall Questi-
ons, more various, and of
greater liberty.

Q Christ bids vs be wise as Serpentes:
Wherein consists the wisdom of Ser-
pents?

A. 1 That in the Spring shee casts her
old skin, to inuest her in a new.

2 That she will defend her head aboue
all things.

3 That she stops her eare at the voice of
the charmer.

4 That carrying poyson alwaies in her
mouth, she stil exposeth it before she drinks
of whom the Poet wittily thus writes:

Vt nulli nocuisse velis imitare Columbam:

Serpentem, vt possit nemo nocere tibi.

English,

That thou no hurt of other men maist take,
Be wise as Serpent, for thine owne deare sake:
That against others thou doe not offend,
The Doves offencelesse nature apprehend.

Q. What

Basse, W.

Q. Whether may the warmth of Veluet or Frise be more comfutable? or whether the continued pleasures of great men, or the seldome, yet sometimes pleasures of poore men, be more delectable? or whether great men take more content in their great pleasures, then meane men in their lesser?

A. The warmth or health to the body is all one; though Veluet haue the superiority for ornament, it hath not therein for vse. And as for the great pleasures of great men, being daily and common, are not thought so delectable, as the seldome recreations of the mean, but rarely and desiredly afforded. In meane ragges (wholesome, though not costly) the poore may be as much, nay, are (for the most part) more delighted; sleep as soft on their beds of Flocks, as the other on their Pallets of Downe: for all content, or dislike is of our owne making: for so good or ill an Artist is Imagination, that it will turn Frise into Veluet, & Veluet into Frise: for as the imagination shall be flattered, so the senses are perswaded, and so it is enjoyed. And therefore I conclude, that that content which oftentimes lodgeth not vnder a golden-fretted Roofe, may be found napping vnder a thatcht-patcht Cottage. As
that

that King sometimes in a Poeme of his to
that purpose wittily complained.

O Sleepe, o gentle sleepe, natures soft nurse,
How haue I frightened thee?
That thou no more wilt waigh my eye-lids down,
Nor steep my senses in forgetfulnesse?
Why rather sleepe lvest thou in smoaky cribs,
Vpon vneasie Pallets stretching thee, (ber
And hush with buzzing night flies to thy slum-
Then in the perfum'd chambers of the great,
Vnder the Canopies of costly state;
And lull'd with sound of sweetest melody.
O thou dull god, why lvest thou with the wilde
In loathsome cribs, and lean'st the kingly couch.
A Watch-case, or a common Larum-bell.
Wilt thou upon the high and giddy mast,
Seale up the Ship-boyes eyes, and rock his brains,
In cradle of the rude imperious surge;
And in the visitation of the winds,
Who take the ruffian Billowes by the tops,
Curling their monstrous heads, and hanging
them
With deafning clamor in the slippery clouds
That with the hurly Death it selfe awakes:
Canst thou O partiall Sleepe giue them repose
In a wet season in an houre so rude;
And in the calmest and most stillest place,

With

*With all appliances and meanes to boot.
Deny it to a King : then happy lowly downe,
Vneasie sits his robe that weares a Crowne.*

Q. Why are not Riches, in their flight, said to take themselves to the wings of a Cocke, or a Hawke, or some other tame Fowle, but to the wings of a Swallow?

A. Because the Cocke and the Hen, and the Hawke, and such like, are domesticall creatures; and though sometimes they step aside, yet may oftentimes againe be found, as the Hawk somerimes by her bels, when the Swallow passeth away vnrecoverably.

Q. How many, and what Creatures are those that live onely without meat.

A. Foure: the Camelion by the Ayre, the Want or Mole by the Earth, the Sea-herring by the Water, the Salamander by the Fire; vnto which may be added the Dormouse, which liues partly by sleepe.

Q. What is the reason that Herbes, that are planted in the Earth by the industry of Man grow vp so slowly, and prosper so leisurely, though well manured, and excellently applied enery way, when as weeds and such like shoot vp hastily of themselves, without either tillage or toyle?

A. It

A. It is answered, that the Earth is to the one a Step-mother, to the other as a naturall Parent: and therefore to those which are her owne legitimate and truely, shee lends the more nourishment, when to the other, but as bastards, shee withdraweth it from them. For the Earth is to the weeds, as mans naturall corruption to his vices, which spring vp of themselves plentifully; but vertue and goodnesse by grace and education more sparingly.

Q. Why are Cats and Whelpes brought forth blinde?

A. Because that drawing neere to their maturity & ripenesse, they wound & pierce the matrix with their claws, wherupon by their Dams they are hastily and imperfectly cast out before their time.

Q. Why doth bloud issue afresh from an old member, or wound, many dayes before made and dried up, the Murtherer approaching neere unto it?

A. Our Naturalists obserue diuers natural causes to the effecting of the same, which for their vncertainty we meddle not withall; but thus conclude, that Murther shal not be

be concealed, or vnreuenged: and to that end; the blood of the slaughtered cries for vengeance at the hands of God; which God so regarding, by that means answers, to approve to man what often seemeth doubtfull otherwise, as hath most strangely beene manifested.

Q. Why doe the affections of Parents runne upwards to their Children, and not their Children run downwards to them?

A. Euen as the sappe in the root of a tree ascends into the branches thereof, and from the branches returns not into the root againe, but runnes out from thence into seed; so parents loue their children: but children so loue not their parents, but their affections runne forward, to a further procreation: Whereby it comes to passe, that one Father with more willingnesse brings vp ten children, then ten Children in his want sustaine one Father.

Q. How is it that there be many more Women in the world then Men?

A. Some thinke, because Women are exempted from the Warres, from the Seas, Imprisonment, & many other troubles and dangers of the land, to be a reason sufficient: so, others likewise there are, that think this
may

may be a reason, because in the whole course of Nature, the worst things are euer most plentiful. To which effect *Pliny* tels a story of a certaine Field-Mouse, that euery moneth brings forth thirty, when the Elephant, a creature of vse and seruice, is three yeares in trauell with one. And therefore one thus merrily writes of that sexe:

*If women were as little as they're good,
A Pescodshell would make them gowne and hood.*

Questions of the Earth.

Q. How many miles is the earth in circuit?

A. It is vncertaine, and cannot rightly be defined: for as the Lord said, Who hath measured the Earth? yet the Mathematicians and Astrologians are of opinion that it is foure times 5400. miles: but howsoeuer, in respect of the Heauens, they conclude it but a Point, where euery Starre in the eight Sphere is esteemed bigger than the whole Circumference thereof; where, if the body of the Earth should bee placed in the like splendor, it would hardly appeare: Yet, as saith a Father, we make of this little so great a matter, so admiring this miserable dust; on which, not onely we, that are but Dust and

Wormes

Wormes doe creepe, but also many other Wormes and Beasts besides : And yet this Point is diuided among Mortals into many Points, and with fire and sword contended for, and fought; and many are so besotted therewith, that they would exchange for a Mote of this Point, their part in Heauen, could they meet with a Chapman.

Q. Where is the center or middlemost part of the Earth?

A. At *Delphos*, as the Ancient would haue it : to which purpose, *Strabo* tels a story of two Eagles sent from *Ioue*, one from the East, and another from the West, which met at *Delphos*. Some are of opinion, that it is neere the Mount *Taurus* : *Ptolomeus* thought it vnder the *Aequinoctiall*; *Strabo* at *Parnassus*, a Mountaine in *Gracia*; *Plutarch* was likewise of that opinion. But most of our Ecclesiasticall Writers haue thought *Iudea* to be the middle of the earth, and *Hierusalem* the very Point and Center : of which opinion was *S. Hierom*, *Hillaricus*, *Lyra*, and others; according to the Psalme, *God hath wrought saluation in the midst of the Earth*, that is, at *Hierusalem*, by his Passion. Yet, in respect of the whole World, there is no place properly the middle, because

cause it is round.

Q. Wherefore is the world round?

A. Because that it, and all therein, should not fill the heart of man, being a triangle receptacle for the holy Trinity.

Q. How farre is the East distant from the West?

A. A dayes iourney, for the Sunne passeth betweene them euery day, going by Astronomicall computation 900. miles in an houre.

Q. Whether is the water or the earth the greater?

A. It is answered, the water is bigger than the Earth, the Ayre bigger than the Water, and the Fire bigger than the Ayre.

Q. What comparision is there betweene the Sunne, and Vertue?

A. So much, that when as the Sunne is at the highest, the lesser shadow doth it cast vpon the Earth, as the neerer thereto the greater: so Vertue, the more high and eleuate it is, the more it shines vnseene, vnlesse to it selfe, and such as participate in the fruition thereof; as that other, the more vnreall and declining, a greater, but a worser light to the World.

A certain old Doctor of the Church com
pare

pared the Old Testament and the New to the Sunne and the Moone: the Old borrowing Light from the New, as the Moon from the Sunne; the New being wrapped vp in the Old, and the Old reuealed in the New.

Q. What is the highest of all things?

A. The Sea is higher than the Earth, the Ayre higher than the Sea, the Fire higher than the Ayre, the Poles higher than the Fire, G o d higher than the Poles; higher than G o d, nothing.

Q. What may the World most fitly be compared vnto?

A. To a deceitfull Nut, which if it be opened with the knife of truth, nothing is found within it but vacuity and vanity. (tem.

Q. Si fugio sequitur, sed me fugit ille.
Res mira & varia est, dic mihi quæso quid est.
English,

If I her follow, she me flies;

If I her flye, she followes me:

A thing most strange and various 'tis.

I pray you tell what it may be?

A. The Rainbow, which seemes to vary in colours according to the variation of the mind of him that beholds it.

Q. What times are wee chiefly to select to our selues for the ordering of our affaires, and

as the most conuenient for that purpose?

A. The Morning and the Euening: in the Morning, to propose what wee haue to doe; in the Euening, to consider what wee haue done and effected: so that wee may husband our time in the early and wise disposall and accomplishment of our affaires. And next,

That wee may also haue the first of these golden Verses on our side, and the other either frustrated, or not strongly against vs, which ensue as followeth.

And first for our early rising in the Morning:

Sanctificat, datat, sanat quoque, surgere mane.

Englised,
To rise betimes hath still beene understood
A meanes to enrich, make wise, preserve pure blood.

For the second:

*Omnia si reputes: transacta tempora vita,
Vel male, vel temere, vel nihil egit homo.*

Englised,
Survey all things, and how swift progresse scan,
Rash, bad, or nothing, in whom's done by man.

Q. Whether throughout the whole yeare are there more cleare or cloudy dayes?

A. The

A. The dry are more than the rainy; the cleare more than the cloudy: according to the Poet,

*Si numeres anno soles & nubilatoto,
Inuenies nitidum sapius esse diem.*

*Number the dayes, the cloudy and the cleare,
And thou shalt finde more faire than foule
iⁿ th year.*

*But Womens beauties if thou so compare,
The greatest numbers are more foule than
faire.*

And yet one saith,

*Who takes a Woman foule unto his wife,
Doth penance daily, yet sinnes all his life.*

Q. Whether are some dayes to be accounted infortunate, or not, as in our Kalender are set dawne?

A. They are not: as in the Countrey-mans Counsellor here ensuing, is further to that purpose related. And therefore *Heraclitus*, not without cause, blames *Hesiod*, for his distinction of dayes good and euill, as if he were ignorant that all dayes were alike. To which purpose, is here annexed the noble courage and resolution of *Lucullus* the
Cap.

Captaine: who, with nolesse happy euent than ripe iudgement, being endangered by an enemy, and vpon an ominous day, as his Souldiers termed it, likely to haue been surprised; animated them on notwithstanding to a famous rescue and victory, with this perswasion, That giuing the onlet with resolution, they should change a blacke day to a white: and the successe was answerable.

Q. *Whether is the custome lawfull, or not, that is commonly vsed for the celebration of our birth dayes?*

A. The Heathens in ancient times had this custome in great esteeme and reuerence; and in some measure wee may be imitators of them: but how we should celebrate ours, Saint *Austine* hath giuen vs a Rule, that is, with thankfulness and reioycing in God, that he would haue vs borne to be Temples consecrate to him: the daily reioycing, whē we find in our selues a willingness and perfection in some measure to goe forward and endeouour the end of our Creation, which is the seruice of God; vnto the which, vnlesse we referre our whole care, wee shall haue small cause of reioycing, but rather to wish we had neuer beene borne. And most of
D the

the Fathers are of opinion, that none of all the Saints thus celebrated their birth daies, but wicked Princes, as *Pharaoh*, *Herod*, and the like.

From Heathens wee descend a moment to the Pope, and *Rome*.

Q. The Pope borrowes two prerogatives from the Apostles, and what are they?

A. Saint Peters Keyes, and Saint Pauls Sword: that which he cannot enter into by the one, he may inforce by the other. After the example of *Iulius* the second, Pope of *Rome*: who leading his Army along by the *River Tyber*, threw therein his Keyes, saying: *When Peters Keyes profit vs nothing, then come out Pauls Sword.* And how it is drawne at this time, the world takes notice, as against *Venice*, *France*, the Duke of *Ferrara*, and in an hurly-burly, vnsheathed throughout all *Italy*: The Dogge, that with shut eyes barks against all Truth.

Q. Tell me, in the vertue of holy obedience, what garments were they, that preserved their wearers from the Diuell?

A. The Garments of *S. Francis*, as the Papists tell vs: as if the Diuell could not as well know a Knaue in a Fryars Habit, as in any other.

Q. What

Q. What is the reason, of all other things, that the Pope christens his Bels; they hauing many times that preheminence before men?

A. That the sound of them might driue Diuels out of the ayre, cleare the skies, chase away stormes and tempests, quench fires, and giue some comfort to the very dead, and the like.

To which purpose heare the Bels ring out their owne Peale.

*En ego Campana, nunquam denuntio vana,
Lando Deum verum, plebem voco, congrego
clerum.*

*Defunctos plango, viuos voco, fulmina frango,
Vox mea, vox vite, voco vas ad sacra venite.
Sanctos collando, tonitrus fugo, funera clando,
Funera plango, fulgura frango, sabbatha pango;
Excito lentos, dissipio ventos, paco cruentos.*

Englished,

*Behold, my uses are not small,
That, God to prayse, Assemblies call.
That breake the Thunder, waile the Dead,
And clense the Ayre of Tempests bred;
With feare keeps off the Fiends of Hell,
And all by vertue of my Knell.*

Q. What is the Popes chiefe style wherein

the number of the Beast is reckoned, as in the 13. of the *Revelation*, and the last verse, is manifested in these words: *Here is wisdom, let him that hath understanding count the Number of the Beast, for it is the number of a man, and his number is 666.*

A. *VICarly's generaLls Del In terrIs,*
English,

Gods generall Vicar upon Earth.

Thus reckoned:

D C L V V I I I I I.

Q. *What number was the most fatall to Rome?*

A. The sixt number, according to the Verse ensuing:

Sextus Tarquinius, Sextus Nero Sextus & iste
(*scilicet, Pope Alexander 6.*)

Samper sub sextis perdidit Roma suam.

What other names or Numbers to her wonne,
In the sixt still she lost, was Rome undone.

Q. *What Inscription or Motto was that*
(*according to the Fiction*) *which Martin de Afello fixing over his Gate, by reason of the false painting of the Painter, cost him his Bishopricke?*

A. *Porta patens esto nulli, claudaris honesto.*
Where the Painter mistaking himself, made
the

the Point at *nulli*, and so made it, Gate bee open to none, but shut out all honest men.

The Pope riding that way, before *Martin* had corrected his Inscription, taking it for profest knauery, discarded him of his Bishoprick (as it was wonder) and placed another in his House; who kept the inscription still, but onely altered the Point, and made it thus :

Porta patens esto, nulli claudaris honesto.

Adding thereunto,

Ob unum punctum caruit Martinus Asello.
Gate open to the good, and shut out none;
For one poore point, is all from Martin gone.

Q. There is a certaine thing that hath not the art of Numeration, neither knowes the order of Time how it passeth, and yet lest we should be ignorant, or the time should deceine vs, it instructs vs in both carefully?

A. A Clocke : vpon which, one thus writeth;

*Qui nescit quo vita modo volat, audiat hora,
Quam fit vita brevis nos docet ille sonus.*

Hee that would know how Minutes steale away,
That peece vp houres, that patch out the Day;

This trusty Watchman, to supply our need,
Proclaimes our liues short spanne, in their
swift speed.

*Q. What are the natures and dispositions of
the foure Elements?*

A. The Earth is dry, the Water cold, the
Ayre moist, and the Fire hot.

Q. Which is the highest of those Elements?

A. The Fire, whose nature is euer to
mount vpward, and if you turne it downe-
ward, it goes out thereupon. Thence pro-
ceeds S. Chrysostomes admiration, that the
Rayes of the Sunne, in nature hot, in quali-
ty glorious, doe shoot downward, so con-
trary to the fire.

*Q. What fire is that that sometimes followes,
and sometimes flyeth away?*

A. An *Ignis fatuus*, or a walking fire (one
whereof keepes his station this time neere
Windsor,) the pace of which is caused prin-
cipally by the motion of the Ayre: for the
swifter one runnes, the swifter it followes,
the motion of the ayre enforcing it.

*Q. What thing is that most usefull and pre-
cious in the world, that produceth another of no
use nor goodnesse at all?*

A. Fire, from whence proceeds smoake,
of which *Lipsius* writes :

It

Ita te tolle à humo ut absis à fumo.

Q. What Coales doe longest of all other preserve fire?

A. The Coales of Iuniper, of whom it is reported that they haue kept fire a whole yeare together, without supply or going out.

Q. What is that which being the heaviest and hardest of all things, yet yeelds both to the extremity of fire and water?

A. A Stone that fire melts, that Water weares, that Time consumes. Time, as the Poet saith,

Which cheares the Ploughman with increasefull crops:

And wastes huge Stones with little water-drops,

Q. What Stone of all others is the greatest wonder?

A. The flint-stone that preserves fire within it, a wonderfull secret and benefit to man.

Q. What is that which being first water, afterwards assumed the forme of a stone, and still retaines it?

A. The Christall, congealed by Frost.

Q. What stone is that that yeelds neither to the fire, nor to the hammer.

A. The Adamant, which as our Naturalists obserue, is dissolued onely by Goates blood: whereupon S. *Chrysostome* writes, though the heart of a sinner bee more hard than an Adamant, yet will the bloud of Christ mollifie it.

Q. *Whether haue Stones vegetatiue life or no?*

A. This, if wee doubt, our Pioners and Mineralists will resolute vs, who find out by experience, that although Minerals be buried deepe in the earth, yet through diuers veines and channels, sucke in moiture and nourishment, as doe plants and Trees: and that they doe likewise increase and grow, though in a slower progression and degree than other things, is probable and certaine.

Q. *Is there a difference of prerogative among stones?*

A. It is answered, there is: For the stone in the Altar hath more honour than the stone in the street. For the one is kneeled vnto with deuotion, the other trodden on by the feet.

Q. *Which are the most precious stones for mans use?*

A. The two Millstones of the Mil, of which the one neuer stirs, the other neuer lies still.

Q. *What*

Q. What Birds of all other are the most gentle, and the most innocent?

A. The Dove for gentlenesse and simplicity is commended in Scripture: for the Dove is among Birds, as the Sheepe is among beasts, from whose kind no hurt proceeds to man, being a sociable creature for his service; of whom it is obserued that he yeelds vp his life for the sustenance of man, sobbing it out with a kind of meeknes and patience, more then any other creature: and for his vse, there is nothing vnnecessary for our service in the whole compofure of him: his flesh being good for meat, his guts for the strings of instruments, his dung to enrich the field, his wooll for cloath, so nothing superfluous: So likewise the Dove, a patient, not an offensive creature, without beake or talons of oppression, having no other defence against her enemy, the Hawke, and such like, more then the swiftnesse of her wing, according to the Poet:

Belle Columba caret, rostro non laedit,

Possidet innocuas, paratq, granaedit.

Her food is graine, her beake doth not offend,

No gall this creature bath, nor no bad end.

And therefore they hate the Hawke, as it is said, because of his beake.

Odimus Accipitrem quia semper vivit in armis.
 We hate the Hawke, & feare him neare or fars.
 Because his beake still threatens to vs war.

Q. Whence proceeds the mourning of the Dove?

A. For feare of the miscarrying of her young, which she is so fruitfull in, that she brings forth euery moneth, or at least layes Egges: they ioyne their beakes in the way of lone, and conceiue by billing.

Q. What Birds of all other are the most venomous?

A. The Eagle, the king of birds, of whom it is deliuered, that they neuer dye by old age or sicknesse, but by famine, and that by reason of the vpper part of her beake so in-clasping the vnder, that she cannot open her mouth to receiue her food. *Aliauis* writeth, that the feathers of the Eagle, put among the feathers of other birds, doe consume and walte them away, as doe the euill gotten goods of some rich oppressour, not onely themselves, but together the whole lumpe, some whereof were well or much better gotten. To which purpose *S. Chrysostome* saith, a few riches euill gotten will not onely waste themselves, but consume away those that are well gotten. Of which one

wri-

writeth: *De bonis male acquisitis vix gaudet
tertius haeres.*

Of piles of wealth rais'd by uniuſt extortion,
The third heire ſeldome doth inioy his portion.

Q. why is the Eagle ſpred in the Emperours
Arme?

A. Some thinke it was ſo giuen vpon a
compact betweene the Emperour of Germa-
ny and Conſtantinople, vpon an agreement be-
tweene them, that the ſucceeders in the Ger-
mane Empire after Charles the Great ſhould
be called Emperours of the Weſt, as the Em-
perours of Conſtantinople, Emperours of the
Eaſt; & ſo the head ſhould look both waies,
as the Verſe ſeemes hereto confirme it:

*Picta biceps Aquila hinc occaſum, hinc aſpici-
crem:*

Alter, ait, coſtri eſt Caſaris, alter erit.
The Eagle ſpread, had this and riper ſcope,
To eye both preſent, and the future hope.

Q. what Bird is that that hath the faireſt fea-
thers, but the moſt bellith voice of any other?

A. The Peacock, whom the Poet termes
to be,

Angelus in penna, pede latro, voce gehenna:
A bird that hath an Angels plume,
A theeniſh pace, a hellith tune.

Pliny writes, that the Peacocke enuying

the profit of man, deuoures her owne dung, lest he should make vse of it.

Q. What Birds in the Scripture doth God preferre before wicked men?

A. The Kite that knows her time, as doth the Turtle, the Swallow and the Storke.

Q. What Birds are most perfect Heraulds of the Spring?

A. The Swallow and the Cuckoe.

Q. Is there any thing more of observation in the Swallow?

A. There is: and this is very obseruable of her, the discretion she vses in feeding of her young, when hauing five in her nest, she euer begins at the eldest, and so by degrees goeth ouer the rest, that all may haue alike, and none be forgot. In the winter she flies not away, as it is reported of her, but is found to lye in her nest as dead, and to reuiue againe with the approaching warmth of the Summer, which some take to be an Embleme of the Resurrection.

Q. What Bird of all other is the most sweetest in voice?

A. The Nightingale, who as *Plinie* notes euer sings sweetest notes in the hearing or presence of man: and the reason is, as the fiction leads vs, for that the Cuckoe and the Nigh-

Nightingale, two quiristers of the season, in some ripenesse of the Spring, wherein they both take their tunes, which is most chiefly from the middle of April to the end of May, fell into a controuersie of the excellency of their voice and note, which dissention grew so farre, that it could not be ended without an vmpire: vnto which the Assè was chose, as thought a fit Iudge, by reason of his long eares, quick hearing, and presence; by whose iudgement the Cuckoe was preferred, because her note waseasie and plaine to his capacity: the Nightingale thus cast, appeales to man for her censure, and where euer she sees him attentiuè, there she runs into the variety of her most excellent Ditties.

Q. What in times past was the controuersie for beauty or excellency betweene the Crow and the Goose?

The Crow sayes:

*Altera me in terris non est fecundior ales.
In all the earth no Bird then I more whie.*

The Goose answers:

*Tu me plus loqueris plus ego scribo tamen.
Though lesse I speake then thou, yet more Ite
write.*

And concerning the Parrot, *Aristotle* was of opinion, that shee would speake
more

more, and better then she doth, if she drunk but wine.

Q. Who were those among men that attempted to flye like Birds?

A. Icarus and Dedalus: and of late an *Italian* that flew from the top of *S. Markes* Tower in *Venice*, and did it without hurt: besides, an *Englishman* that offered to undertake to flye ouer the *Thames*, but afterwards he flew from his purpose, and did it not: and as I haue heard since, he is flowne ouer the Sea in a Ship.

Q. Who are the most merry, the most free, the most mad, and the most blessed in the world?

A. The most merry are Popish-Priests, that sing when others weepe, both before they dye, and after they are dead.

The most free are *Physitians*, that are only licenced to kill without punishment, so that what is death to others, is gaine to them.

The most mad are nice *Grammarians* that fight about vowels, and for ayre and sound, and with as much bitternesse as the *Turke* against the *Rhodes*.

The fourth are the poore that are blessed, to which I incline, though with *Agur* I pray to giue me neither pouerty nor riches, but contentednesse.

Though

Though Ouid could say concerning their blessednesse :

Non tamen hac tanti est, pauper ut esse velim.

Though blessings be for them in store,

To be their heyre I'de not be poore.

Q. Wherefore haue Grammarians formed three Genders in Art, seeing there are but two in Nature : or why doth not Nature bring forth things of the Neuter gender, as well as of the Masculine and the Feminine ?

A. Let him tell the cause of that who can, or if he cannot, let him seeke out another Palemon that can vntye this knot, for my heifer shall not plow this.

Q. What is that which knowes not it selfe to speake, vnderstands not a voyce, yet conceales not, but repeats the voyce of him that speaks ?

A. Echo, the daughter of the Ayre and Tongue, lodging chiefly in hollow cauerns, defarts and floods.

Q. What may come into thy minde by recording these six musicall vowels :

V T R E M I F A S O L L A.

A. The custome of Drunkards, for when they drinke.

Inci-

Incipiunt in { Ut, } & bibunt { Utiliter,
 { Re, } { Regulariter,
 { Mi, } { Mirabiliter.

Pergunt in { Fa, } & bibunt { Familiariter,
 { Sol, } { Solemniter.

Desinunt in La Mi, quia exitus Lamentabilis
 & Misericabilis.

Englished.

They be- { Ut, } and drink { Savingly.
 gin in { Re, } { Regularly.
 { Mi, } { Maruelously.

They ol d { Fa, } drinking { Familiarly.
 on in { Sol, } { Solemnly.

But they alwayes end in La Mi, because the
 end is lamentable and Miserable.

Q. What Creatures are those, some living, and
 some dead, that rule all the world?

A. The Sheepe, the Goose, and the Bee:
 for the Sheepe yeelds parchment, the Goose
 quills to write it, and the Bee waxe to seale
 it, according to these verses:

The Bee, the Goose, the Calf,
 doe so maintaine the might
 Of Monarchs, Kings, and States;
 that wrong surprise not right,

The

*The Bee brings sealing-wax,
the Goose our writing quills:
The Calf his Parchment coat, or skin,
for Deeds and Dead mens wils.*

*Q. What Creatures are those, that are both
in the Heavens, in the Earth, and in the Sea?*

*A. The Dogge, the Serpent, or Dragon,
according to the Poet in one instance,*

*Latrat in aede Canis, nat in equore, fulget
in astris.*

*Though more confined creature: more doe pine,
The Dog in House, Sea, Skie, doth barke, swim,
shine.*

*Q. Whether are there more or greater living
creatures bred on the earth, or in the Sea?*

*A. In the Sea (as all writers testifie and
agree vpon) and this moreouer they adde,
that there is no creature on the Earth, that
hath not his like in the Seas: and yet there
are many in the Sea, that the Earth cannot
parallell, nor any other place: and beside,
with this good difference, that those crea-
tures that are hurtfull on the Earth, in the
Waters are not so, as the Snakes, and such
like, there are without their venome, and
offencelesse.*

Q. What

Q. What is that which nothing being more heauier of it selfe, yet nothing more moueable, and if you keepe it not within bounds, seuers its selfe into many particulars, yet after runnes into one lump: and being it selfe vchangeable, changeth and altereth the forme and colour of things?

A. Quicksiluer.

Q. What Herbe is that which presents the forme of a Man?

A. The root of the Mandrake.

Q. Whether is it of truth, or not, that is vulgarly reported, that those that digge this Root escape not without death?

A. Nothing lesse: yet hath it of it selfe a soporiferous nature, to procure sleep (drunk or applied, euen as Opium) to death.

Q. What creature is that, which at once brings forth, nourisheth her young, and goeth with young againe?

A. The Hare, that fearefull and pursued creature; of whom, according to Pliny, the males bring forth as the females; vnto which no other creature may compare in fruitfulness, but Conies, those cunning Pioners that haue vndermined and subuerted cities; and the money of Vsury, that no sooner is begot it selfe, but it presently engenders.

Q. Among

Q. Among all Beasts and Birds, which are of the most beauteous and various colours?

A. The Peacocke among Birds, is as the Panther among Beasts; only in this they differ, that whereas the Peacocks deformity is his Feet, the Panthers is his Head.

Q. What kind of Men are they, which being as Beasts themselves, sit upon Beasts, carry Beasts on their hands, haue Beasts running about them, and all to pursue and kill Beasts?

A. Vnlettered Huntsmen: of which, S. Hierome further addeth, that Esau was a Hunter, and Nimrod, and both wicked men; and that hee had scarce read in the Scripture of an holy man that was an Hunter: not that hee thought it impossible to be so, as if they were adiuncts, not to be separated; nor that they were wicked, because they hunted, but that they hunted, being wicked men.

But the great Hunter, saith a Father, is the Diuell, that maketh his Toyles of the wickednesse of man, and pursues him with the Hounds of his owne Kennell: and therefore, saith the Psalmist, *Hee shall deliuer thee from the snare of the Hunter, &c.*

Q. What twice two things are those that are oftentimes said to deuoure their Masters?

A. Hec

*A. Hec bis bina, Canes & Aues, Sernique
atque Caballi,*

Dicuntur Dominos sepe vorare suos.

*Hawkes, Hoands, and Horses, Sernants, Pride
and stealth,*

*Are oftentimes found deuoure their Masters
wealtb.*

Vnto which may bee annexed another di-
stributer of misery and penury, not inferior,
if not greater than any of the rest, which is
gaming or Dice; and therefore, as the say-
ing is :

*Ludens taxillis bene respice quid sit in illis,
Spectua, res tua, fors tua, mors tua, pendet in illis.*

*At Dice who playes, in this conceit may enter,
My hope, my health, my life, my wealtb I venter.*

And all thereby : and therefore if he would
preuent this danger by cunning, let him
know, the more cunning he is in this Art,
the more wicked he is in his life.

A good rule to be obserued, both for our
profit and carriage.

Amores.

Mores.

Ores.

Res.

Es.

Hec

*Hæc tua verba iubent, fugiendos semper amores
Mores seruandos omnibus esse bonis :
Noctes atque dies orando, rebus & vi
Prudentur proprijs, nec lapidanda bona.*

*These words vnto vs this instruction preach,
First, flye fond loes, of many a good the breach :
Next, keepe good manners, & the good embrace,
For that becomes : then pray is euery place.
Next use thy goods with moderation fit,
And thou shalt reape both praise and benefit.*

Q. There are two things that cannot be too much trimmed, and what are they ?

A. A Ship, and a Woman ?

Q. In what things should a Woman be like vnto a Ship, and what things not ?

A. In this, a Ship is the greatest moueable that a man possesseth, & yet it is turned and guided by the sterne, a little peece of wood; so must the Wife in this be like, being willing to be guided by the direction of the Husband; and as it sailes not but by deliberation, sounding and compasse, so must not she walke but by discretion and iudgement. But herein she must be vnlike, for as one ship may belong to many Merchants, and many Merchants may be owners in one ship : so must

must not the wife, she must be properly but to one; and as a ship of all the goods a man possesseth cannot be housed, a wife of all things must not bee left abroad; and lastly, a Ship may be painted, but a Woman should not.

Q. In what place are wines of best use, and most fit.

A. One of Marcions Schollers answered, In Thalamo, & in Tumulo; In the Bed, and in the Tombe.

Q. By what reasons were the ancient Poets used to condemne two Marriages?

A. By comparing the adventure of such an one to the wracked Sea-man, that once ashore, will notwithstanding to Sea againe: according to the Verse,

*The man that's once from Marriage free,
yet hasteth to that paine,
Resembleth much the wracked man,
that will to Sea againe,*

Q. What was the young mans answer, wherefore he would not marry a widow?

A. Because, according to the old saying, he would not drinke in the water that another had dyed by tasting of: as followes,

In qua quis perijt non bibo, dixit, aquam.

Q. How

Q. *How comes it to passe, that learned men, wise men, Church-men, and such like, chuse, notwithstanding all their wisdom, many times wives, impatient, contentious, and troublesome?*

A. It is not to be doubted, but that Marriage is a Fate, suffered or appointed by God, Gen. 28 48. and therefore not alwayes in the power of euery man, to chuse, according to his wisdom and vnderstanding at all times: but that wise and learned men, should many times, if they haue not euill and vnchast wives, meet yet with those that are bitter and contentious vnto them; I can giue no reason for it, but this Fate, vnlesse it be for this cause, That when abroad they reprove other mens faults and errors, they may haue at home those that may preach to them their owne weakenesse and infirmities. And therefore, as one saith, Howsoeuer, it must bee our wisdomes to loue them, since it was our fortune to leaue them; and for their faults, we must either seeke to remoue them, or endeouour to beare them: if we can take them away, we make them fitter for our selues; if not, we become bettered our selues in our patience.

Q. *Who are those that plow the Sands, vyl
another*

another's ground, and leave their owne Field vn-
husbanded?

A. The Adulterer, who is said to want two of his five Senses, at least, not to haue the true vse of them, that is, his Seeing and hearing; for if he could see, he might behold the immediate destruction that waits at the threshold of that sinne: if he could not see, yet hee might heare from the testimony of wofull experiencers, that cry out in each corner, The path I trod, and it brought me to destruction.

Q: I know thou art diligent in reading the Scriptures, therefore shew mee in what one Chapter of the Bible all the five Senses are described?

A. Genes. 27. vers. 4. Seeing: vers. 18. Hearing: v. 21. Touching: v. 15. Tasting: v. 17. Smelling. The five windowes of the soule: of which one thus writes:

S *Lucem oculis video, & varios discerno colore:*
H *Consona me iuuat, offendit symphonia discors,*
S *Fragranti oblector vitioso offendor odore,*
T *Inspiciam & sapidum quid sit, me iudice constat:*
T *Sentio quid calidum, aut gelidum, quid molle*
quid asprum.

The Seeing, light and colours doeb discry,

The

The Hearing, tunes and discords doth araigne;
The Smelling, odors sweet and sowre doth try;
The Taste respects the Cooks beeh art and pain;
The Touching, hard, and soft, and hot, and
cold,
Thro' these five windowes doth the Soule be-
hold.

Q. What is the least member in the body, and yet darkens the whole man?

*A. The eye-lid, the haire whereof nei-
ther waxeth more, nor groweth longer.*

Q. Is the most perfect eye-sight sometimes decciued?

*A. Oftentimes, and as soone as any o-
ther of the Senses : as for example, cast a
straight staffe into a troubled water, and it
appeares to the eye as crooked and wauc-
ring. Stand vpon the Shore, thou seest the
Ship goe ; stand vpon the Ship, why then
thy eye will tell thee the shore goes, and the
ship stands still. So the head being distem-
pered, thou shalt thinke fixt things moue,
and one flame two.*

*Q. What is the swiftest of all things in the
world?*

*A. One answered, the Sunne, because
his speed is such, that in a day hee compas-
seth*

feth the whole circuit of the Earth. But another replied, that thought was swifter than that, because it trauelled the whole world in a moment.

Q. What foure euils are those that chiefly trouble a house?

A. Sunt mala terna domus, imber, mala femina, fumus.

Quartum, cum mane surgunt pueri sine pane.
A Smoake, a Storme, and a contentious Wife,
Three ills are found; that tire a Husbands life:
To which, a fourth is by the Prouerbe sed,
When Children cry for hunger, wanting bread.

Of Martin Luther and P. Melancthons eloquence and sweetnesse.

Diuisa his opera sed mens fuit unica, parit
Ore Lutherus ones, flore Melancthon apes.
Twixt Luther and Melancthon, so long gone,
Their Workes were diuers, though their Faith
was one:

For Luthers soundnesse loaded by degrees
His sheep, as did Melancthons flowers his Bees.

Q. What meanes this speech, Nourish not the Whelpe of the Lyon?

A. It giues vs to vnderstand, that we are not to cherish any power aboue the Law,
nor

nor to foster that strength that may afterwards oppresse vs.

Q. Why doe they that are troubled with the Gout, euer loue to talke most?

A. Because they cannot runne with their feet, they loue to runne with their tongue: for the benefit of any member we are deprived of, hauing two of them, we esteeme the other in the reckoning of them both. As concerning the Eye: no man desires to bee blind, or to haue but one Eye; yet if any mischance should befall the one, we esteem the other the dearer: as followes in this verse,

*Non habeo, nec habere velim, quod si tamen
adfit,*

Non caream, Cræsi si mihi dentur opes.

Myne Eyes I would not sell for drosse,

Though Cræsus wealth repair'd my losse.

None more blind than Byart, as the saying is, nor none more forward to venter, than he that least knowes the dangers that he enterprises: as by this example is made manifest.

The Trees on a time went forth to select them a King: and in their progresse, they came to the Oliue Tree, and said vnto it, Reigne ouer vs, and be King; but it refused, saying: Shall I forsake my fatnesse, wherewith I am suppled, and man is nourished?

No, I will not : and with these and the like reasons refused their offer. Then they came to the Figge-tree, and said, Reigne ouer vs: who answered, Shall I leaue my sweetnesse and fruits, more delicate than the Hony of Hybla? Then they came to the Vine; and she refused, saying, Shall I forgoe my sweet shade, and comfortable clusters, that comfort and make glad the heart of man? It shall not be. Then spake the Bramble, Let me be King ouer you, that I may curbe you with sharpe lawes: and thus what the good refused, the worst offers to take vp and embrace, for none more ambitious than the vnderferuing, as in the Proposition before declared.

Q. What waters of all others are the most deceitfull?

A. The teares of a Woman; the which in the blessed Weeper are called, The blood of the soule.

Q. What Creatures of all others are the most wanton?

*A. Infatiate women; according to the Poet,
Gallinis Gallus ter quinis sufficit vnus,
At ter quinque viri vix sufficiunt mulieri.
One Cocke sufficeth twice fine Hen:
Scarce one lewd woman, thrice fine Men.*

Q. What

Q. What women of all others are the most fruitfull?

A. Beggers wiues, that of all others one would thinke should be most baren.

Q. Of imperious women, what did Cato report?

A. Cato said, Our Wiues rule the Common-wealth, for we gouerne the People, and our Wiues gouerne vs. To which purpose *Themistocles* said; O Wife, the *Athenians* rule the *Grecians*, I the *Athenians*, thou me, thy sonne thee: therefore in my opinion he spake not amisse, that said; he neuer knew Common-wealth, nor priuate Family well gouerned, where the Hen crew, & the Cocke held his peace: for though it be said of Women, that they are so able of tongue, that three of their clappers will make a reasonable noise for a Market; yet though they talke, they should not command, or at least. wife should not gouerne.

Q. Whether was the night or the day first?

A. Thal. Milesius answereth, The night was before the day, as in the Creation is manifest, So the *Euening* and the *Morning* were the first day. From which notwithstanding we vary in our opinions, as preferring the day before it: and for because the *Eue-*

ning is but the latter part of the day which must precede it.

Q. At what houres doth the Day begin with vs?

A. For paiements of money it is reckoned betweene Sunne and Sunne, But for Inditements for murder, the day is accounted from midnight to midnight, and so are Fasting dayes.

Q. How many colours are there in the Rainbow?

A. Various colours, but two especially most apparant, a watery and a fiery colour: which two colors expresse two iudgements the one of water past in the beginning of the world: and the other of fire to come, in the end thereof.

Q. Which is the longest Day in all the Yeare?

A. S. Barnaby answereth, that which hath the shortest night.

Q. How many are the properties of good Wine?

A. As many as there are senses in mans body, for to euery sense should good wine haue a relation.

1 To the sight, good colour, purenesse and cleerenesse.

2 To

2 To the hearing, being powred forth, a sparkling and speaking noyse.

3 To taste, good rellish.

4 To the touching, coldnesse.

5 To the smell, sweetnesse.

Q. How many are the Veynes in the body of Man?

A. As many as there are dayes in the yeare: of which one thus writeth;

*That enery thing we doe, may vaine appeare,
We haue a veine for each day in the yeare.*

Q. How many bones are there in the body of Man?

A. It is answered according to Galen, Hippocrates and others, that there are in mans body 284. which are thus singly collected; in the head 49. in the brest 67. in the armes and hands 61. in the feet 60.

Q. At what yeeres doth a childe present halfe his height?

A. Betweene the third and fourth yeare.

Q. How many teeth hath he according to the Poets rule?

A. Sunt homini dentes triginta duo comedentes.

*The grinders which in time are said to cease,
Are numbred thirty two at best increase?*

Q. How many are the senses of the soule?

A. Though the sensible things of the world be numberlesse, yet the organs of the sense that comprehends them are but five : 1 Touching : 2 Tasting : 3 Seeing : 4 Hearing : 5 Smelling.

Q. *What is the quickest and best sense of all other?*

A. The Eyes.

Q. *Which is their best object and noblest use?*

A. Their use is admirable and excellent in this world, viz. to distinguish and shew vs the variety and beauty of all things in the world ; but yet their chiefe use shall be, through the effusion of his heavenly light, face to face, to see God in the world to come.

Q. *What Sense had the greatest hand in the first transgression?*

A. The Eye.

Q. *How sheweth it his sorrow?*

A. By shedding teares, which no other Sense doth or can.

Q. *From whence proceeded teares?*

A. Out of the braines most thin and liquid excrement, of which (being the moistest part of the whole body, and twice as much in quantity as the braine of an Oxe) it yeeldeth great plenty.

Q. *How doe they see?*

A. Not

A. Not by sending the rayes vnto the object, but by receiuing beames from thence, which euer end with pointed angles in the. Where if the object be farre off, it ends in them in a sharpe point, and so the thing seemes small; if neere, in a broader point, and thereby seemes greater.

Q. How many things are required to a perfect sight?

A. Nine things, viz.

- 1 Power to see.
- 2 Light.
- 3 The visible thing.
- 4 Not too small.
- 5 Not too thin.
- 6 Not too nigh.
- 7 Not too farre.
- 8 Cleere space.
- 9 Time.

Q. What foure things be those that be grievous to our eye-sight?

A. 1 Smoake out of moist wood.
2 Wind in a storme.
3 Teares.
4 To see our enemies fortunate, and our friends vnhappy.

Q. What things doe the eyes most betray, that a man would keepe secret?

E-5

A. Loue

A. Loue and Drunkenesse.

Q. What is the office of the Eares, and wherefore are they placed on high with windings and turnings in them?

A. To receiue the sound or ayre into them, which formes a noyse in the Mases, whereof the soule makes distinction; they are placed on high, because all sounds mount aloft, with turnings and windings in them, that the sound may not too hastily strike the braine: it is the slowest, yet the daintiest sense of all the other; for as those that haue no skill in Musicke, can perceiue a discord, and though they know not what is good, yet find what is euill; the most delightfull tune they heare, is the musick of the Psalms from the voice of men and women.

Q. Wherefore haue we two Eares, and but one Tongue?

A. That we should heare twice as much as we speake.

Q. Wherefore haue we our Eye-lids to shut them, when our eares are alwayes open: our Eares fixed and our Eyes moueable?

A. Our Eares are open to heare the proof of euery tale; and vnmoued, to the end that though they quickly heare, they be not moued to censure ouer-rashly; and these

two are the chiefe intelligencers & seruants of the Soule, the other three attended vpon the Body.

Q. How is the Taste discerned?

A. By the veynes which spread through the tongue and pallate, to distinguish euery rellish; the abusive pleasing of which sense, as experience teacheth, through Cookery and Sawces, hath killed more bodies, then either the Sword, Famine, or Pestilence.

Q. Where is the seat of the smelling?

A. In the nostrils; for as God breathed the breath of life into them, so makes hee it their vertue, by the seat of that sense in them to distinguish all ayres, profitable or hurtfull to the body of man.

Q. What are the benefits of good sent to the Body?

A. To purifie the braine, refine the wit, awake the fancy: to which purpose old Deuotio ordained incense, to make such minds the more apt for heavenly contemplations: yet some are of opinion, that these perfumes are but vnecessary furnishings, since as the Prouerbe is, They smell best that smell of nothing.

*Q. From whence is deriued the power of Fee-
ing?*

A. The

A. The feeling power which is the root of Life, spreads it selfe through euery part of the body, by sinews, which descend from the head to the foot, and like a Net spread all over the body, she discernes (euen as the Spider sitting in the middelt of her web) it ought doe touch the outward thred of it, she feels it presently shaking on euery side: by this Sense wee doe discern hor, cold, moist, dry, hard, soft, rough, pleasure, and paine.

Q. *What may the Memory be compared vnto?*

A. To the Sea and the Land: the part that retaineth all, to the Land; that deuoureth all, to the Sea; being likewise the Lay-mans table-booke, that remembers much, and forgets much; her seat is in the hindermost part of the braine behind.

Against whom, time and obliuion euer make warre to deface her Register, that the most famous things euer done, the greatest wonders eneracted, the stateliest Monuments euer raised, the mightiest Monarchs that euer raigned, should haue here no perpetuity, but be interred in ruine and forgetfulnesse: for as one saith of Time.

Time ruiuates proud buildings with her houre.

A helpe to Discourse.

97

*And smeares with Dust the glittering golden
Towers.*

*Time fills with worm-holes stately monuments,
And feeds obliuion with decay of things :*

She blots old bookes; and alters their contents,

*And pluckes the quills from ancient Rarens
wings.*

She spoyle antiquities of hammered steele,

And turnes the giddy round of fortunes wheele :

She weares out Brasse and Marble, and decays

*Stones to drop downe, that spoke their raisers
praise.*

A further illustration of the Body.

*What is the Body? The dwelling of the
Soule.*

*What the Eyes? The windowes of the
Soule.*

*What are the Eares? The portall of the
Mind.*

*What are the Eares? The Interpreters of
sounds.*

*What are the Lips? The leaues of the
Mouth.*

*Q. What are the Hands? The workmen of
the Body.*

A. What the Heart? The receptacle of life.

*What the Lungs? The Bellowes of the
ayre.*

What

What the Stomacke? The orderer of the meats.

What the bones? The strength of the body.

What are the Legges? The Columnes of the body.

Aliter abbreviata.

*Cor sapit, & pulmo loquitur, Fel comouet iram,
Splen ridere facit, cogit amare Iecur.*

*Wisdom the hart, the lungs our speech doth moue,
Gall, Spleene, and liuer, anger, laughter, loue.*

Q. How are these following denominations distinguished to their particulars, as of reason, vnderstanding, opinion, and the like?

A. 1 When by mouing from ground to ground she sifts things out, she obtaines the name of reason.

2 When by reason she hath found truth and standeth fixed, she is vnderstanding.

3 When she lightly inclines her assent to either part, she is opinion.

Q. What is the difference betweene Wit and Will?

A. Will is the Prince, and Wit is the Counsellour, which sits in counsell for the common good of the man; for what Wit resolves vpon, Will executes: Wit is the mindes chiefe Iustice, which often controls the

the false iudgement of Fancy; Will is as free as an Emperour, cannot be limited, barred of her liberty, or made will by any coaction what shee is vnwilling to: And lastly, their chiefe vse is, our Wit being giuen vs to know God, our Will to loue him being knowne.

Q. Which are the three first members formed in the wombe after conception?

A. The Heart, the Braine, and the Liuer, the chiefe members of life.

Q. What is the last made?

A. The Eye, the interpretation of the minde: the last member formed in the wombe, and the first that loseth his motion in death, for in that exigent, the spirits of the sight betake themselves to the braine, as to the Castle of refuge, a sure token of death.

Q. When a man dyes, which is the last part of him that stirs, and which of a woman?

A. To answer merrily, and not altogether impertinently, 'tis said, the last part of a man that stirs is his heart, but of a woman her tongue.

Q. A wiseman said, that from the most vile creatures on the earth, iust matter might be had whereby to glorifie God: To this one answered,

red, what takest thou from the Serpent, whereby to glorifie him?

A. To praise him that he made mee not such a one: To which purpose is here annexed a story of one, who seeing a Toad lye in the way, fell a weeping: two Bishops comming by, enquired his reason: who answered, that the sight of that vgly and lothsome creature, had admonished him of his ingratitude to God, that had neuer giuen thanks for the excellency of his creation, being made after his owne Image, when he being but as clay in the potters hands, it was in his power to haue made him a vessell of dishonour, yea euen as the basest and deformedst, such an one as that Toad.

Q. What is the most beautifull thing in the world?

A. One answered, The Sunne; but another replied, that blinde men saw not that, and therefore he concluded that Vertue was much more resplendent, which euen the blind might perceiue perfectly.

Q. What is the strongest of all things?

A. One answered, Wine: another, A King: a third, A Woman: and all these are very powerfull: but Truth is the strongest of all, which ouercomes all things in the end.

Q. VVho

Q. *Who is the greatestt opposer of truth?*

A. One answered, The Pope; who, as *Balens* recites, is so opposite, that commonly whatsoeuer hee praises, is worthy of dispraise: for whatsoeuer he thinkes, is vaine; whatsoeuer hee speaks, is false; whatsoeuer he dislikes, is good; whatsoeuer he approves, is euill; and whatsoeuer hee extols, infamous.

Q. *What seats are ordained for Popes after this life?*

A. Heauen they continually sell, and daily offer to sale, and therefore Hell is their place in reuersion: according to the Poet,

Vendidit & cœlum Romanus & Astra sacerdos:

Ad Stygias igitur cogitar ire domus.

Q. *What part of speech is Papa, for the Pope?*

A. Part of a Particle, because he partakes part from the Clergy, part from the Laity, and part from both with Mood and Tenſe.

Papa nec Deus, nec Angelus nec Homo, quid tunc? The Pope is neither God, Angell, nor Man: what then? *Diabolus.*

Q. *Who are those that pray for all,*
Defend all,

Feed

Feed all,

Deuoure all?

A. In an old picture, I found it thus written, The Pope with his Clergy sayes, I pray for you all; Cæsar with his Electors, I defend you all; The Clowne with his Sacke of Corne, I nourish you all: at last comes Death and sayes, I deuoure you all. For,

Mors ultima linea rerum.

Man's like a Glasse fill'd full of water,

With Iuory wals about,

The Glasse crackt, the water spilt,

So soone is life runne out.

Q. What little fish is that in the Sea, that hath the greatest wonder in his strength?

A. The Remora, a little fish of halfe a foot long, which but by fastening vpon it, will stay a ship vnder saile with wind and Tyde.

Q. What thing is a Lyon most afraid of?

A. The crowing of a Cocke, and the noyse of a Cart-wheele.

Q. What difference of dayes is there of the Christians, the Turkes, and the Iewes Sabbath?

A. The Christians keepe their Sabbath on Sunday: the Iewes on the Saturday: and the Turkes on the Friday, in scorne of Christ that was that day crucified.

Q. what

Q. What is death very fitly resembled unto?

A. To a Woman or a Shadow, for seeke it, and it flyes you; flye it, and it seekes you: and so a woman: according to the Poet,

Follow a Shadow, it still flyes you,

Seeme to flye, it will pursue you:

So, court a woman, she denies you;

Let her alone, she will court you.

Q. What is that, which of running becomes staid, of soft becomes hard, of weake becomes strong, and of that which is infinite becomes but one?

A. It is answered, Ice.

Q. Whether was Christall euer Ice?

A. It is answered, that those waters which are congealed with a continuall and daily cold, as by the space of ten or twenty yeeres, are called Christal, by reason of their transparency; and are for the most part found vpon the Alpine Mountaines, eleuated against the face of the north, where they become so hard, that scarce they euer after yeeld to the hammer.

Q. What liquor of all other soonest extinguisheth the Fire?

A. Vineger, for the exceeding piercing coldnesse, and egernesse it hath.

Q. What

Q. What is the strongest of all things in the world?

A. Thal. Mil. answered, Fate ; another Death, because it ouercomes all things.

Q. How many Letters are there in the holy Tongue?

A. As many as there are bookes in the old Testament : of which one thus further obserues, that as 22 letters forme our voice, so 22 Bookes containe our Faith.

Q. What comparison is there betweene Prophets and Poets?

A. Thus much, according to the old verse:

*Illic de rebus pradicere vera futuris,
Hic de prateritis discere falsa solent.*

Englised,

*Of things to come, these truly make vs know,
What th' other of things past, do falsly shew.*

Q. Who were those that were seene to eat after their Deaths?

A. Christ, Lazarus, the daughter of Iairus, and others.

Q. Vpon what kinde of persons, according to Diogenes opinion, are not benefits to be bestowed?

A. Not

Vpon old men, because they liue
not to requite them.

A. Not Vpon Children, because they for-
get them.

Vpon dishonest folkes, because
they will neuer repay them.

Q. Who are those that see many things farre
off, but little neere at hand?

A. Old men, blind in the present tense,
but for the most part quick-sighted in the
preterimperfect tense.

Q. How comes it that the husband seekes
the wife; and not the contrary, the wife the
husband?

A. Because the man seeks that which
he formerly lost; that is, his rib, which was
taken from him in the forming of the Wo-
man out of his side, and therefore when a
man marries a wife, what doth he but fetch
backe the rib which he first lost?

Q. What is the choosing of wises fully compa-
red vnto?

A. Sir Tho. Moore was wont to say, to
the plucking by casualty Eeles out of a bag,
wherein for euery Eele are twenty Snakes.

Q. What is the dearest losse of all others?

A. The losse of time, which cannot be re-
couered; of which one thus complaines;

Damna

*Damna flo rerum, sed plus fleo damna dierum:
Quisq; potest rebus succurrere, nemo diebus.*

Englified :

*The losse of wealth I much lament,
But more, what time decays,
For wealth may be regain'd that's spent,
But neuer losse of dayes.*

Q. It being demanded of Aristotle, whether a fault committed in Drunkenesse, were to be punished or remitted, a man not being then himselfe?

A. It was answered, He which in drunkenesse committed any offence, was worthy of double punishment: first, for being drunke; secondly, for his offence therein.

Q. Who are those that draw death out of that wherewith others preserve life?

A. The Drunkard and the Glutton.

Q. What two Monosyllables are those that diuide the whole world?

A. These 2 Pronounes, Mine and Thine.

Q. Of Retribution, how many bee the sorts, and what are the best or worst degrees therein?

A. There are foure sorts, which are these following:

1. To repay good for good, fitnesse.

2. To repay euill for euill, peruerfnesse.

3. To repay euill for good, diuellishnesse.

4 To

4 To repay good for euill, blessednesse.

Q. How many things are chiefly required in a good Chyrurgion?

A. These three properties;

1 A Hawkes eye.

2 A Lyons heart:

3 A Ladies hand.

Q. Cato repented himselfe of three things, and what were they?

A. 1 That euer he beleeued a Woman.

2 That euer he spent time idely.

3 That euer he went by Water, when he might goe by Land.

Q. What were those three things S. Austen wished he had liued to haue seene?

Paulum in ore, Roman in flore, Christum in corpore.

A. 1 Rome in her flourishing estate,

2 To heare Saint Paul preach,

3 To haue seene Christ in the flesh.

But wee, faith *Lactantius*, will giue God thanks that we are not Pagans, but Christians; that we liue in the time of the new Testament, and not of the old.

Q. Plato gaue thanks to Nature for foure things, and what were they?

A. 1. That he was a man, and not a beast.

2 That he was a man, and not a woman.

3 That

3 That he was a Grecian, and not a Barbarian.

4 That he liued in the time of *Socrates*.

Q. In how many formes doth a Physician appeare to his patient?

A. In these three formes:

1 In the forme of a skilfull man, when he promiseth helpe.

2 In the shape of an Angell, when hee performes it.

3 In the forme of a Diuell, when hee asketh his reward.

And therefore it is the Physicians Rule, *Accipe dum doles*, Take the found fee while the sicke hand giueth it.

Q. What three things are those that chiefly preserve life?

A. A ioyfull Heart, a quiet Minde, and a moderate Dyet.

Q. What two things are those that make equall the miserable and the happy?

*A. Sleepe and Death; betweene one of which *Pasiti* the most beautifull Queene, and blackest Egyptian bondwoman that euer was, are made equall.*

Q. What Passions and Diseases are those that cannot be hid?

Q. Loue, and the Chin-cough.

Q. What

Q. What is the cause that the Devill, above all other Beasts of the field, should assume the forme of a Serpent: and that out of the putrefaction of Mans body, wormes and Serpents should be produced?

A. It is answered, according to *Melancthon*: Because Man was puffed up with the poyson of the Serpent in Paradise, the Diuell hath ever since delighted in the form of a Serpent; for the conquest then achieved in that shape. And to this day it is reported, that in some part of Africa and Asia, are found Serpents that Diuels doe inhabit. And that out of mans corruption, Serpents doe and should spring, the cause is manifest, that it is from the impurity and filthinesse of sinne; of which, as one implyeth, it is not unnecessary, that out of mans flesh (a substance of the greatest sinne against God) should creatures be engendred of the greatest hate and enmity to man.

Q. What is the wisest of all things?

A. Thal. Nil. answered, Time; for it findes out all things, teacheth and altereth all things.

Q. What people are those that haue but one day and night in the whole yeere?

A. Those that liue vnder the Pole Arctick.

ticke, for to those the Sunne neuer ascends the Horizon 24. degrees, nor comes vnder it, so that they haue fixe signes aboue, and fixe beneath it.

Q. Whether may the Bat be reckoned amongst the number of Birds or Mice?

A. The Bat possesseth such an euennesse betwixt both, that she cannot iustly be said to be absolutely either the one or the other: for she hath wings, but no feathers; she flies but in the euening: shee hath teeth which no bird hath; and she nourisheth her young with milk, which no bird doth; yet, because she hath wings and flies, we reckon her among the number of Birds.

Q. What Birds are the most wicked, but the shortest lyued?

A. Sparrowes: which for their salacity and wantonnesse eight times in an houre, liue not aboue two yeeres. Zenoocrates tells a story of a Sparrow, which pursued by a Hawke, flew into his bosome for refuge, which hee tooke and kept, and the Bird would still attend on him.

Q. What Creatures of all other are the longest lyued?

A. Man: the Daw, the Hart, and the Phoe pix, whereas most other compared with

with them as short, the Hare liuing but ten yeares, the Cat as many, the Goat but eight, the Ass thirty, the Sheepe ten, the Dog foureteene, and sometimes twenty: the Bull fifteene, the Oxe, because gelded, twenty; the Sow and Peacocke, twenty; the Horse twenty, and sometimes thirty; the Dove eight; the Turtle eight; the Partridge twenty five.

Q. What Creature of all other breeds fears at his death?

A. The Hart, that fearefull and dry creature, that brayes after the water brookes: *Psalm. 42.*

Q. What chiefly sits a Horse?

A. The eye of his Master.

Q. One asked Aristotle, what was the fruit of all his Phylosophy?

A. Who answered, to doe that out of a free disposition, which lawes and enforcements doe compell others vnto.

Q. What kinde of creatures are those that sleepe not with their owne face?

A. Painted women, for the most part suspicious harlots.

Q. What is that that is too hard for one to keepe, enough for two, and too much for three?

A. A secret.

Q. To whom may a man best commit his secret?

A. To a common Lier, for he shall not be beleueed, though he tell truth.

Q. What waters of all others ascend highest?

A. The teares of the Faithfull, which God gathers into his bottle.

Q. Of all the Fishes in the Sea, which doe our naturalists obserue the swiftest?

A. The Dolphin, which swimmes faster than either Bird or Arrow flies: which fish of all other is most dangerous to Marriners.

Q. What three letters are those that make vs bondmen and free?

A. They are E V A, which inuerted, are A V E, the Angels salutation.

Q. What two letters are those that young infants first cry out vpon?

A. E A: according to the Poet:

Clamabunt E, A, quotquot nascuntur ab Eua.

All cry out of E and A,

That are borne of E v A

The Males especially vpon A, and the Females vpon E: except Zoroastes, of whom it is read, that he was borne laughing; who, as Pliny notes, was the first finder out of Magicke,

Q. What

Q. What is that which being contained in it selfe, yet from it thousands doe daily spring and issue?

A. The Egge, from whence are produced Fowles, Fishes, Birds, and Serpents.

Q. Whether was the Egge or Bird first?

A. The reason of this cannot bee vnderstood naturally, since the egge without the bird, nor the bird without the egge could be brought forth. But we are to vnderstand, that the first ranke of creatures were immediately from God, without any other secondary causes: and this great difference there is betweene God the first Nature, and the second Nature.

Q. What thinkest thou of this question, whether the drunken man drinks up the wine, or the wine drinks up him?

A. It is either: for when thou hast the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkest first, thou takest the wine for thy pleasure, but after thou hast drunke it, it taketh thee; first, it is a seruant, and yeelds it selfe vnto the drinker, but afterwards, spreading it selfe into the veins, it becomes a Master, and is like fire in the top of a Chimney.

Q. In a certaine Banquet, much wine being given to Diogenes, he powred it downe on the ground, and being asked the reason why he spilt it?

A. Answered, If I drinke it, I not onely spill it, but it spils me.

Q. How many wayes doth man fall?

A. The question is infinite, we dye a thousand wayes, though we were born but one.

Sunt hominum morbi mille, sed vna salus.

He hath a thousand diseases, and but one health.

Q. The Diuell asked a holy man these three questions?

1 *What was the greatest wonder that ever God made in a little circuit?*

To which the holy man answered: The face of man, that being of one substance and forme, there should not be found in all the world two men, their faces like in al things; and that in so small a roome, God hath blazed all the senses.

2 *Whether the Earth were higher then the Heaven?*

To which he answered, That the body of Christ, which is the substance of the earth, as from Adam, was exalted aboue the heavens, and so the earth to be higher.

3 *How*

3. *How much was the distance betwene hea-
uen and earth?*

To which the holy man answered, (not
containing himselfe any longer with pati-
ence) Thou knowest the space better than
I, for thou measuredst it when thou fellest
from heauen, so neuer I: at which speech,
the Diuell vanished away.

*Q. Diogenes being asked what wine of all
others he loved best?*

A. Answered, that which hee dranke of
another mans cott.

*Q. What is the heaviest burthen that the
earth beares?*

A. Sinne, for it weighe downe to hell,

*Q. What tree in the Forrest doth the Serpent
most hate to come neere?*

A. The Ash, according to Virgil, the
fairest in the wood, which the Serpent nei-
ther comes vnder, nor within the shade, as
also the Iuniper tree.

*Q. What seed is that which ioyneth together
England and France, and many other farre di-
stant Countreys?*

A. Hempseed, of which is made the sailes
for ships which transport them far & neere.

*Q. What three wayes are they among other,
that are not to be found out?*

F 4

A. Vis

Bassee, W.

A. *Via avis, via nanis, via iuuenis*: The flight of a bird, the passage of a ship, and the way of a young man.

Q. *What foure things are those that specially peruert Iustice?*

A. 1 Fat gifts.

2 Hatred.

3 Fauour.

4 Feare.

Q. *What may Law, in the abuse thereof, most fitly be compared vnto?*

A. To a thicket of Brambles, into which by tempest the poore sheepe being driuen from the Plaines, come there for refuge, and so lose their fleeces.

Q. *What was a great man of this kingdome vsed to compare Courtiers vnto?*

A. To Ember weekes, or Fasting Eues, the hungriest and leanest of themselves, yet bordering still vpon great ones. As likewise he vsed to call promising, the vigill of giuing. And concerning a Booke called, Rules for a Courtier, he would sometimes say,

Those Rules well practis'd, rightly understood, Might make good Countiers, yet few Courtiers good.

Q. *Who be those that lye most freely, and without controule?*

A. 1 Great

A. 1 Great men, that few men dare re-
proue.

2 Old men, that few men can gain-say.

3 Trauellers, that may lye by authority.

Q. *What is that which is commendable both to
doe, and not to doe?*

A. To know when to speake, and when
to keepe silence: according to the Poet,

Scire loqui laus est, laus est quoq; scire tacere.

*Illam magis pulchra est, hac quoque pulchra
magis.*

Q. *What things are those most virtuall, and
of greatest secrecy and force aboue other?*

A. *Christus vim verbis, vim gemmis, vim
dedit herbis:*

Verbis maiorem, gemmis, herbisq; minorem.

Or thus:

Stellis ac herbis vis est, sed maxima verbis.

Englised:

*To Herbes and Stones much vertue Christ af-
fords:*

*But more to speech, for Life and Death are
words.*

Q. *Who is the most renowned for memory that
stories make mention of?*

A. *Seneca*, who writes of himselfe, that
he was able to recite 2000 names, after they
were once read vnto him.

F y

Q. *What*

Q. What breakes the shell at the comming out of the chicken?

A. It is answered, and that by a double reason; the one, because in that time, the shell by continuall heat and sitting vpon becometh tender and soft, so that the least stirring effecteth it; another cause of breaking thereof, & that is the principall, is the defect of nourishment, which at the end of the time is wasted in the shell, which the Chicken wanting, exposeth it selfe to seeke, and so breaketh it; as likewise the defect thereof is the naturall cause of all other Birds.

Q. whose Cocke, whose Dog, and whose Seruant may be kept at the cheapest rate?

A. The Millers Cocke, the Butchers Dog, and the Inne-keepers seruant.

Q. What was that City Aristotle so magnified aboue others, for beauty, largenesse, and strength?

A. The City of Babylon, the wals whereof were fifty cubits thicke, 200 cubits high; this City was foure square, 15 miles from corner to corner, 60 miles in compasse, it had 100 Gates, with thresholds and posts of Brasse, which when it was taken by *Darius*, by drawing the Riuer *Euphrates* dry, those that dwelt in the farthest parts heard

not

not of it in three dayes. It was destroyed according to the Prophecie of *Jeremy*, and is now a Desart for wilde Beasts.

Hereafter follow certaine Grammaticall questions.

Q. Which is the best verse in all Virgil?

A. Æneid. 6. Discite iustitiam moniti & non temnite diuos.

Q. Which is the worst in all Virgil?

A. Æneid. 1. Floctere si nequeo superos, Acheronta monebo.

Q. Which is the worst in all Ouid de arte amandi?

A. Semibonūque virum, semivirūque bonum.

Q. Which is the best of all Tullies Epistles?

A. The best and longest of all that is extant, is, Ad Q. fratrem Propratorem minoris Asiæ, most excellent, and worthy the reading of it.

Q. Which of all the Fathers is the bardest, of all the Poets the most crabbed?

A. Tertullian and Persius, which Persius when Tertullian read, and found it so raggy and hard, he threw it aside, saying, The would not be vnderstood, hee should not be read.

Q. Ex

Q. Expound me this verse,

Furfur, edit panum, panem quoq, sustineamus.

A. The last word is diuided into three, and thus construed: *Sus* the Sow, *edit* doth eate, *furfur* bran, *Tinea* the Moth, *edit* doth eate, *pannum* cloth, *Mus* the Moule, *edit* doth eate, *panem* bread.

Q. Construe me this verse,

Mea Pater Lupus est Matrem.

A. *Pater* O Father, *mea* make haste, *Lupus* the Wolfe, *est* doth eate, *Matrem* my Mother.

Q. What is the difference betweene *os oris* for the mouth, and *os ossis* for a bone?

A. *Devorat os oris quicquid lucratur os ossis.* Whatsoeuer is gotten by *os ossis* the bone, is deuoured of *os oris* the mouth.

Aliter.

Os oris loquitur, sed os ossis roditur ore.
Os oris, or the mouth doth speake, but *os ossis*, or the bone, is gnawne by the mouth.

Q. At the confusion of Babel, into how many Languages was the world diuided?

A. Epiphanius and others doe write, into 72. as many as there were workmen at the building.

Others thinke 72. as many as there were Nations.

Nations in the world, which *Moses* recites to be 72.

Q. What preeminence haue our best Linguists above others?

A. The Hebrewes; that they drinke at the Fountaines.

The Grecians at the Rivers.

The Latines at the Brookes.

English, and some others, at the Lakes.

Q. How are these foure Letters to be vnderstood, S, P, Q, R?

A. Senatus Populusq; Rom. yet one of the Sibyls inuerted it thus: Serua Populum Quem Redemisti. Now others haue turned them iestingly vpon the Pope, by way of question and answer, as thus; Sancte Pater, Quid Rides? Respon. Rideo, Quod Papa Sum.

Englised.

Q. Holy Father, why dost thou laugh?

A. I laugh, because I am Pope.

Q. Who was he that was reputed an old man among Children, and yet among old men lined to be a Child?

A. Hermogenes, who in his youth, was the best Rhetorician of his time; but in his age lost his sense, and forgot his letters, and so became a child in his doorage.

Q. Who

Q. Who was the most excellent Geometrician of his time?

A. Archimedes the Syracusan, who held it possible to remoue the earth, if he had another Earth to fix his instrument vpon: He held it also possible to number the sand.

Q. Why is Honos for Honour written with H, an asperation: and Onus for a Burthen without?

A. Because to the one all men aspire, the other, few men doe desire.

Q. Amongst all Trees, which onely is of the neuter gender?

A. Balsamum, or the Balme tree, found onely in Iudea.

Q. What debt is that which is alwayes paying, and neuer paid?

A. Charity and Loue, which though we euer pay, yet must we euer owe to pay.

Q. Why is the forme of money round?

A. Because it is to run from euery man.

Q. Why is Nummus latine for Money?

A. Of Numa Pompilius, second King of the Romans, the first that caused money to be made: and when Copper pence, Silver pence, and Gold pence were made, because euery silver peny was worth tenne copper pence, euery gold peny worth tenne silver, there

therefore they were called Denary of Denem for ten.

Q. By what meanes may every man be accounted an honest man?

A. By endeavouring to be what he desires to seeme.

Q. By what meanes should a man quickly become rich? (counsell I know quickly to be hearkened vnto.)

A. To be content with little, as the diuine Poet said :

*My wishes are but few, all easie to fulfill,
I make the limits of my power, the bounds
vnto my will.*

Q. What Creature of all other is the worst that the earth nourisheth?

A. If it be demanded of wilde Beasts, a Tyrant; if of tame, the Adulterer: in another place he answered, on the Mountaines, Beares and Lyons; in Cities, Publicans and Flatterers.

Q. What Creature is that which bites with the Tongue?

A. All creatures bite with their Teeth, as is commonly known, but the Flatterer bites with his Tongue, & the wound is mortall.

Q. Wherein doth Man chiefly differ from Beasts?

A. In

A. In two things especially, *Ratione & Oratione*, in reason and speech.

Q. Diogenes being asked why he wore his beard so long :

A. Answered, To the end that when I see it, and touch it, I may remember my selfe to be a man,

Q. One asked Diogenes what he should give to haue a blow at his head ?

A. Answered, A Helmet.

Q. What good thing is that which is more profitable vnto others, then to those that haue it ?

A. Beauty, that fraile and flying dowry, inioyed by looking vpon by others, being blind to the owner it selfe.

Q. Which were the most lasting cloaths that ever were worne ?

A. The Israelites in the Wildernesse, which in 40 yeeres waxed not old.

Q. Which is a lining word, and which is a dead word ?

A. The spoken word is the liuing, the written word is the dead, of whom one thus writes most wittily :

Sic verbum vox viva licet, vox mortua scriptum,

Scripta diu viuunt, non ita verba diu.

Englished

Englified,

Although the speaking word haue life,
The written word be dead;
The written word shall last and be,
When th' spoken word is fled.

Q. What Beast is that that is vnlike to his
damme or fire, and of a mingled kinde, brought
forth by others, and produceth not his like?

A. The Mule, begotten betweene the
Horse and the Asse: according to the Poet,
Diffimilis patri, Matris diuersa figura,
Ex alijs nascor, nec quicquam nascitur ex me.
Two likes vnlike.

| | | |
|-------|--------------|----------------|
| Dog | hunts | keepeth, |
| The | in the woods | and all things |
| Wolfe | is nourished | destroyeth. |

Q. In what Lawes did consist the order of
Drunkenesse among the Romans?

A. 1 Not to trip in Speech.
2 Not to vomit.
3 To drinke most at on sup.
4 Not to breathe in the draught.
5 To leaue nothing vndrunke, if, to cast
it on the ground; an old president, but an e-
uill imitation at this day.

Q. Who were the most lascinious belly-gods
that Stories make mention of?

A. Sardanapalus, whose belly was his god,
and

and God his enemy; *Vicellius*, who had ſerued vnto him at one feaſt, 2000 Fiſhes, and 7000 Birds; *Heliogabalus*, who at one ſupper was ſerued with 600 Oltriges, *Maximinianus*, who did eat euery day 40 pound of Fleſh and drunke ſiue gallons of Wine; *Sminderides*, who when hee rode a ſutor to *Cliſtines* daughter, carried with him 1000 Cookes, as many Fowlers, and ſo many Fiſhers: *Sminderida*, who bragged, being ſo giuen to Meat, Wine, and Sleep, that he had not ſeene the Sun either riſing or ſetting in 20 yeares. The ſtory whereof is not here recited for imitation, but deteſtation, as a thing odious to God, hatefull to man, burdensome to nature, the root of all euill, and decay of euery vertue, for by too much feeding, the ſubtill parts are darkened, and turbulent fumes doe weaken the vnderſtanding, and therefore the Poet wittily obſerues:

*Fat panches haue leane pates, and leane ribs
Make rich the ribbes, but bankrupt quite the
wits.*

And therefore ſaith the golden rule:

Pone gula metas, ut ſit tibi longior aetas,

Esſe cupis ſanus, ſit tibi parca manus.

*If thou a long and healthfull age require,
Put bounds vnto thy gluttonous deſire.*

For

For otherwise, thou shalt be a harbour for diseases, a subiect for the Physician, and misery: for, *Miserè vivit, qui medicè vivit*; and therefore for thy health and profit, embrace abstinence and temperance, for temperance will tell thee, a little in the morning is enough, enough at dinner is but a little; a little at night is too much.

*Q. What are the outward signes of the bo-
die, to iudge of the inward disposition of the
minde?*

A. A head sharpe and high crowned; imparts an ill affected minde, greatnesse of stature, dulnesse of wit; little eyes, a large conscience: a great head and goggle eyes, a starke staring foole: great cares, to be a kin to *Midas* Affe: spacious breasted, long life: plaine browes without furrows, to be libe-
rall: a beautifull face, to note the best com-
plexion: the soft flesh, to be molt wise and
apt to conceive.

Albertus saith, these are signes of a wit as
dull as a pig of Lead, to wit, thicke nayles,
harsh haire, and a hard skin: the last where-
of was verified in *Polydorus* a foole, whom
Elianus makes mention to haue had such a
hard thicke skin, that it could not be pierced
through with Bodkins.

Q. What

Q. What are the causes of the ebbings and flowings of the Sea?

A. The opinions of Writers are so diuers, that I know not certainly what to determine: yet to giue some satisfaction, these are held to be the two principall causes, the one supernaturall, the other naturall: the supernaturall, God and his Spirit mouing vpon the waters, moueth the waters, which *Iob* expresseth by the similitude of fire put vnder a pot, saying, It is God that maketh the Sea to boyle like a pot: which fire is taken to be partly in the saltnesse of the waters, the first mouing thing in the same. Another reason is, for that the earth hath more fire in it then water, which fire lyeth hid in subterraneous stones, and this fire doth partly cause the motion of the Sea, an Element of it selfe liquid and actiue, and subiect to motion, which thereto when once by this fire occasioned, the precedent part is thrust forward by the subsequent. The other cause is from the Moone, who by her approaching to the South, doth by her beames and influences make warme the Sea, whence risings and exhalations doe proceed, wherewith so swelling, to empty it selfe, it floweth to the shores and hauens; but descending to the

the Horizon, and wane, as her beames by little and little diminish, the waters doe fall and abate, which maketh her Eddy or Ebbe, and these altogether by the ordinance of God doe effect it.

And that fire is the cause of this, as of all other motions insensible in nature, may be perceiued by that perpetuall shew or motion presented to the Kings Maiesty by *Cornelius Bescnel*, which was thus done, by extracting a fiery spirit out of Minerall matter, which ioyned with an ayre in the hollow of the axletree, turned the wheele which turned the whole frame, with a contrinall revolution without wearinesse or ceasing, to the admiration of his Maiesty, and as many as beheld it how it could bee effected, at leastwise to be perpetuall: till a reason was rendred by the Author: whereupon he applauded the rare inuention: the same whereof afterwards caused the Emperour to send to intreat his Maiesty, that he might come to his Court there to effect the like, being a worke as rare as these other of admiration following, which were, as *Cassiodorus* writeth, the lowing of metals of sundry forms, a Picture of brasle which did sound a Trumpet aloud, a Brazen Serpent hissing, Birds artifi-

artificially fingering : the Iron-flye made at Norimberge, which being let out of the artificers hand, did flye abroad among the guests that were at the Table, and at length returned to his hand againe : the artificiall Eagle which flew along by the Emperour a good part of his iourney. And so much concerning these.

The holy Scriptures, by the reckoning of the day by houres, and the night by watches, not according to our vsuall account, had bred some difficulty, which in the explanation as it followes in the Countymans Counsellor, is made more manifest to the smallest capacity, yet here it remains a little after the phrase thereof, to giue light to some other obscurities in that kinde : and first comes the Ephah to be shewne what it is.

Q. The Ephah is a measure much mentioned in Scripture, therefore I would know what it doth containe in our English account ?

A. A Bushell, or thereabouts.

Q. How much the Gomer ?

A. A Gallon, or thereabouts.

Q. Of the two hundred penniworth of br mentioned in Scripture, I would know wh end, it is to bee understood according to the letter phrased, so much with vs, or more, or lesse. rerall

A. Euery

A. Euery pennyworth was seuen pence halfe-penny in our mony, and the whole six pound, five shillings, and so of others.

Q. *How much was the Shekel?*

A. The Shekel weighed halfe an ounce of siluer, and the worth was two shillings six pence; fiftene shillings Gold.

*A briete Epitome of Chronicle
Discourse.*

Q. **O**F all the Kings from the Conquest (as our Chronicles make mention) which were the most victorions and valiant, which the most miserable and wretched, which the most peaceable and longest reigned?

A. The most Victorious and Valiant was Edward the 3. the 11th King from the Normans Conquest, all in 261. yeeres space in the reuolutions gone ouer; when England in his reign might behold the largest limits that euer any King obtained but hee, hauing after the battell of Cressi, with that young Mars, the blacke Prince his Son, taken King Iohn of France, and Dauid, King of Scotland, and imprisoned them both at once in the Tower of London: next him for Conquest and Victory we take to be Henry 5. famous and vndaunted in his Agincours bat-

battell and commendable in his braue resolution to his handfull, in comparison of theirs, that if any feared or were faint-hearted, they should freely depart, saying, Hee would not dye in such a mans company that was fearefull to try fortunes with him: and the successe was Victory and Triumph, *Edward 2.* and *Richard 2.* Sonnes of Heroicall Parents, the first of these, Sonne to King *Edward 1.* surnamed *Longshanks*, victorious in many atchieuements, hauing wonne *Albania*, *Gascoyne*, *Cambria*, *Ireland*, his bones being afterward carried to the field for a terror to the enemy; all which his lasciuious sonne afterwards gaue backe, or lost, according as one writes:

Did Longshanks purchase with his conquering hand,

Albania, Gascoyne, Cambria, Ireland,

That young Carnaruan his unhappy sonne,

Should gine away all that his Father wonne?

He likewise in honour of his wife *Queen Eleanor*, who departed her life at *Heardlie* in *Lincolnshire*, erected a goodly Crosse, with her Image vpon it at euery Towne where the Corpse rested as it was conueyed from thence to *Westminster*, whereof *Chayring Crosse*, and the Crosse in *Cheape* were two
of

of them; To the later of these two was *Edward* the Blacke, Prince Father, not so called for the blacknes of his complexion, but for the many blacke battailes that hee was Conquerour in, and yet they not so renowned as their Sonnes wretched, both misgoverning the Realm, both miserably murdered; the one of these hauing (whilst *Mortimer* reuelled with the Queene in *Nottingham* Castle, and in Chambers and Vaults there hewne out of the Rocke, at this day to be seene) a hot Spit thrust vp into his bowels, whereof he died, in that lothlome and stinking Dungeon where hee was imprisoned: this *Mortimer* was afterward beheaded by King *Edward* 3. his victorious son; the ground of whose misery grew partly from the neglect of his kingdome, in the extraordinary dotage on *Pierse Gaueston* his Favorite, against the liking of his Councell, the Barons, and his whole Realme. The other being cowardly murdered in *Pomfret* Castle by Sir *Pierse* of *Exton*, where hee killed 4 of his men that he brought to assist him, and had haply slaine the rest, had not this bloody Knight murdered him with a wound he gaue him behind. Hee mis-spent his reuenue and Treasure, taxed his Sub-

jects; and lastly farmed out his Realme to the Earle of *Wiltshire*, hee was deposed by King *Henry 4.* the first King of the House of *Lancaster*, where begun that fatall diuision, that ended in so much blood of the Nobility and Gentry spent vpon either side.

The Longest and Peaceablest, reigned King *Henry 3.* and King *James* the first: the former of which reigned 56 yeeres and 28 dayes, and amongst many other good actions, he re-edified *S. Peters Church* at *Westminster*, which anciently was a Temple dedicated to *Apollo*, many Oxen heads being there found in the earth which had been offered thereto; this Temple in the reigne of *Antoninus Pius* was ouerthrowne by an Earthquake, of whose ruines *Sebert* King of the East *Angles* built another to *St. Peter*, and that being destroyed by the *Danes*, *Edward* the Confessor raised it againe to great beanty; but was lastly taken down by King *Henry 3.* and new built with 50 yeeres labour as now it standeth, King *Henry 7.* added the East part or Chappell vnto it.

S. Pauls Church in *London* was built by King *Ethelbert K. of Kent*, and *Sebert* King of the East *Angles* was subiect vnto him, at that time *Nyletus* was made Bishop of *London*.

London, anno 604. he and his successors kept his Sea there.

K. James, a King from his cradle reigned in *England* and *Scotland* 58 yeeres, or therevpon, the most Learned, the most Ancient and peaceable of any other; out-liuing in his time 9 Popes, 8 Emperours of the *Turkes*, 5 Emperours of *Germany*, 4 Kings of *France*, 3 Kings of *Spaine*, 2 Kings of *Denmarke*, 3 Kings of *Poland*, 5 Kings of *Swethland*, 2 Emperours of *Russia*, and 8 Dukes of *Venice*, and so in a good old age departed the most ancient King in all Christendome.

After whom, as if such a King should not lacke his Trainee, some to vsheer on before, and others to follow after, according as one writes, followed such a Mortality of Nobility and Commonalty, the like was neuer knowne in this kingdome, dying in that yeere betweene 50 and 60 Thousand: and this is another thing memorable, that before *Queene Anne* departed, a Blazing Star appeared, before *King James* a Starre appeared to shine within the Moone, both portendous, and the World now sensible of their significations: a little instance of some of the Nobility succeedeth in these Verses following:

Richmond and Lenox Duke without delay,
Made the first speed to usher him the way :

Earle Dorset next, his seruice to preferre,
Hasted to be his second Harbinger.

The Lenox Duke his deare loue could not
smother,

But after suddenly pursu'd his Brother :

Old Nottingham, his ancient counse being done;
Then the renown'd Southampton and his Son;
Warlike Belfall and noble Hambleton, &c.

And thus impartiall Death, that spares none, no more the King on his Throne than him that grindes at the Mill, but sweeps away one with the other, whom not the best Physicke from a whole Colledge of Physicians can saue; no Ayre, not that of Surrey, reputed the most wholesome, can preserue; wherein in that County, as most approuing the testimony thereof, are 5 of the Kings Houses situate, of which Richmond not imputed the vnworthiest, is one, although in it haue deceased King Edward 3. Anne of Beame, Richard the seconds Wife, daughter to the Emperour: Henry 7. and Queene Elizabeth of happy memory.

Q. What King of Scotland was he, on whom that ancient prophesie concerning Iacobs stone was

*was fulfilled, that a King of that Nation should
live to be crowned thereupon?*

According as it here followeth:

*That stone reserv'd in England many a day,
On which old Iacob his graxe head did lay,
And saw descending Angels whilst he slept,
Which since that time by sundry Nations kept,
From age to age I could recite you how,
Could I my pen that liberty allow:*

*A King of Scotland, ages coming on,
Should live for to be crown'd upon that stone.*

*A. King James, our precedent subiect, a
long-reigned Soueraigne.*

And thus much concerning a briefe Epitome of Chronicle discourse in this kind.

*A Discourse of Wonders domesticall and for-
raigne: and first of our owne.*

*Q. VVhich are held the strangest acci-
dents in all the Chronicles?*

A. 1 The remouing of the Earth.

2 The raining of Blood.

*3 The multitude of Mice in the Ile of
Sheppey, that could not be drinen away, nor
the place clenfed, til a flight of Owles came
and deuoured them.*

4 The Chaine of 24 linkes with locke and key, that a Flea drew, being put about her necke.

5 The man that slept in the Tower three dayes and three nights, and could not bee wakened during that space, by any noise or violence, by pricking with Needles, or otherwise.

A Forraine Wonder.

It is recorded by *Guicciardine*, *L. Vives*, *Erasmus*, and other, of a certaine Countesse of *Holland*, that brought forth at one birth 365 Children, as many as there are dayes in the yeere. which were all baptized by a Bishop, and after dyed : which came thus to passe. A certaine poore Begger-woman laden with Children, came to her doore, and craued an Almes, which the Countesse not onely denied, but also called her Harlot and Strumpet ; telling her withall, it was vnpossible she should haue so many by one man : which this Begger hearing, besought God, who knew her innocent, to manifest it vnto her, by giuing her so many at one birth by her Husband as there are dayes in the yeere, which fell out accordingly.

Q. What

Q. What is the greatest wonder in the Art of Navigation?

A. The Needle of the Compasse, which touched with the head of the Load-stone, euer turneth to the North-Pole, with the foot thereof to the South-Pole; touched with the side turneth Eastward, with the other side, Westward, &c.

Of the Hermaphrodite.

Whilest my mother bare mee in her wombe, shee went to the gods to know what shee had conceived, whether male or Female: *Phœbus* said it was a Male, *Mars* a Female, *Iuno* neither. Being borne, I was an Hermaphrodite. After, seeking my destiny from these gods, *Iuno* said, I should be slaine with a Sword; *Mars*, that I should be hanged; *Phœbus*, that I should be drowned: Which was my fortune?

Climbing vp a Tree, from thence I fell vpon my Sword, my foot hung in a bough, my head in the water: so, being neither Male nor Female, but both, I was neither hanged, nor drowned, nor slaine, but all.

Q. Seeing the Fly is so small a Creature, why hath Nature giuen her six feet to goe, be-

side wings to flye withall, when the Elephant, so great a creature, hath no wings, and yet but foure feet?

Another.

Seeing the Wolfe brings forth more young then the Sheepe, afterward Wolues eat those Sheepe, men kill those Sheepe; and yet how comes it that there bee more Sheepe than Wolues?

Q. What did our Ancients hold to bee the greatest wonders in the World?

A. The Pyramides of Ægypt, built by the Israelites, vnder the oppression of Pharaoh, which were 50 Cubits high, 40 Cubits thicke, in compasse twelue Germane miles: The Tower of Pharaoh, the Wals of Babylon, the Temple of Diana of Ephesus, the Tombe of Mausols and others.

Q. There are three things memorable that Spaine boasts of, and what are those?

A. 1 A Bridge, ouer which the Water flowes that is vsed to runne vnder all other Bridges.

2 A City compassed with Fire, which is called *Madrill*, by reason of the Wall that is all of Flints, enuironing it round about.

3 Ano-

3 Another Bridge; on which continually tenne thousand Cattell are fed, vnder which the water runnes seuen miles vnder ground, and then breakes forth againe, besides, a great Mountaine of Salt, from which whatsoeuer is taken, it presently increaseth to the quantity againe.

Q. In what part of the world is it that trees breed liuing Creatures?

A. In the Iles of Orchades in Scotland, wherein growes a Tree neere the Sea side, that beares a fruit like vnto a Fowle, which dropping downe into the Water, becomes a liuing creature, like a Ducke; if it fall vpon the dry Land, it putrifies, and turnes to nothing: But this is reported rather by History, than by the people of that Country.

Q. May it bee that without wood an Oxe can boyle it selfe?

A. By preconiection to fore-runne this Discouery, might leade a man into some conceited admiration; therefore to stop that labour of the braine, the Scythians teach vs this secret of their necessity: for liuing in a Countrey where growes no Wood, they kill an Oxe, and then take out all the bones from the flesh, and of

the bones make a fire that rosts or boyles him, and so it is said, the Oxe rosts or boiles himselfe.

Q. What was the answer of Byas unto one that demanded of him what was done in Hell?

A. That he neuer was there, nor neuer talked with any that came from thence.

Q. Albertus, Duke of Saxony, was wont to say, that he had three Monasteries, three wonders in his City, and what were they?

A. 1 Predicant Fryers, which had much Corne, and no Fields.

2 Franciscans, which had much money, and no Rents.

3 Of the Order of S. Thomas, which had store of Children, and no Wiues.

Q. What are the differences betweene the former and latter Ages of the world for length of dayes, stature of body, beauty, riches, and the like?

A. The difference in some degrees is very great, in others more small: for first, concerning length of dayes, or long life, betweene the former Ages, and the latter, there is no comparifon: for, before the flood men liued 900 and odde yeeres, as Methusalech, Adam, and others: Now, with vs, the

the odde yeeres are almost counted long life: and then, as the Age was long, so the size was great, large of stature, mighty of strength, which in our times are shrunk v^p to a handfull: For beauty, the Scriptures make mention of *Vashti*, *Esther*, and others; and our Chronicles, of *Rosamond*, *Matilda*, *Shores Wife*, and others; all liked and approued of by Kings; yet notwithstanding the blazed features of these, many are of opinion, that some Beauties of our times, of lesse note, are not inferiour to some of these, if not exceeding: And as for Riches, *Abraham*, *Lot*, and *Iob*, are stiled for their mightinesse in that blessing. To let passe the two former, whose Heardsmen diuided the Countries, and come to *Iob*; concerning whom, is more particularly expressed, whose substance in Cattell, as the Scripture testifieth, was 7000 Sheepe, 3000 Camels, 500 yoke of Oxen, and 500 shee Asses, and at last all this was doubled.

Amongst some others, to produce in parallell neere our times, this one: It is found in a Record in the Tower, that Sir *Hugh Spencer* the elder, who liued in the time of King *Edward* the Second, had in substance and for the prouision of his house 2800⁰ Sheep^e

Sheepe, 1000 Oxen and Steeres, 1200 Kine
and Calues, 140 Mares and Colts, 160
drawing Horses, 2000 Hogges, 300 Bul-
locks, 40 Tuns of Wine, 600 Bacons, 600
Muttons in larder, 10 Tunnes of Syder :
Plate, Jewels, and Money 10000 pounds.
This done, the censure is suspended, and
left to the iudicious Readers consideration
to giue verdict.

Hereafter followes the Hi-
story of S. GEORGE, S. CHRI-
STOPHER, and the *Seuen Sleepers*, as
they are related in ancient Story, con-
tentive to reade, and necessary to be
knowne, in regard of the often
object, and occasion of
Discourse which
thence ari-
seth.

Saint GEORGE was a Knight, and borne
in *Cappadocia*: on a time as he iournied,
he came into a Province of *Lybia*, to a City
which is called *Sylece*, and by this City was
a River or Pond, wherein was a Dragon
that

that inuenomed and preyed vpon the who'e Countrey, which many times the Inhabitants had assayed to destroy, but could neuer preuaile, for he poysoned all with the venome of his breath; and therefore to keepe him from the city, the people gaue him eue-ry day two Sheepe to feede thereon: and when the sheep failed, there was allotted to him a Man and a sheep: and after this waste, a new ordinance was decreed, which was, that the Children and young should be cast vnto him by lot; and after the destruction of many, it fell on the Kings onely Daughter, whom hee would haue ransomed with infinite sums of money, but the people would not, because their children had bin formerly cast out, according as their Lot fell, and they were impartiall: when the King saw that he could not preuaile, and the Dragon expected her allowance, he weeping said to his daughter thus, taking his leaue of her: Now shall I neuer see thine espousals, and many other my hopes I had of thee: Then did he aray his daughter as to her wedding, and hauing imbraced & kissed her, she was after led forth to the place, and there fastned for a prey to the Dragon, where waiting in this exigent for destruction and Death,

S.

S. George passed by, and espying this forlorne wight, demanded the cause, when in the relating the Dragon makes out, and intercepts the story; which seeing, *S. George* most manfully opposeth, and by his valour, at the first encounter sore woundeth, and after hauing him conquered and captiued, put the Virgins girdle about his necke, and with that led him to the City, where the people slue him. Likewise it is found in the history of *Antioch*, that when the Christians conquered Ierusalem, that a faire young man appeared to a Priest of the host, and bade him carry with him some relique of *S. George*, for he was conductor of the battaile, and after in the hottest assault, when the Sarazens suppress them from surprizing the walls, they saw apparantly a Vision like *S. George*, which had white armes, with a Red Crosse, which led the way at the entring of the City, and so Ierusalem was taken by his ayd and helpe.

Saint *George* was beheaded by *Dacian* the Emperour, and lyeth buried betweene Ierusalem, and port Iaphe, by a Towne called Ramis, dedicated vnto him. *S. George* is Patron of the Realme of *England*, and the cry of men of Warre, in honour of whom is founded

founded the Noble Order of the Garter, and also a noble Colledge in the Castle of Windsor, by the Kings of *England*; in which Colledge is the heart of Saint *George*, which *Sygesmond* the Emperour of *Almaine* brought and gaue it for a great and precious Relique to King *Henry* the fift, and also according to the ancient Story, there is a peece of his Head.

Saint CHRISTOPHER.

Saint *Christopher* was of the lineage of *Canaan*, great of stature, and terrible of countenance, being twelue cubits long: and on a time it came into his minde, that hee would seek out and serue the greatest Prince in the world, and none but him would hee serue: and so from the seruice of a King, which in his presence crossed himselfe at the name of the Diuell, St. *Christopher* came to vnderstand that the Diuell was greater than he, because he feared him, and therefore him would hee seeke out and serue: which soone he did, being a master easie to finde, and willing to entertaine: when afterwards in this seruice, this great master at the sight of a little crosse starts aside and durst not come neere it, which perceined of this

this ambitious retainer. he came againe to know there was a greater than hee : after whose seruice he long sought in vaine, vntill by the instruction of an Hermit, by the performance of some worke meritorious by him inioyned, which was to be resident by a Riuer side wherein many had perished, to transport such passengers as thither should come, he met with his master : for according to his direction, thither went *Christopher* and made his abode, taking a great pole in his hand, by which hee sustained himselfe in the water, bearing ouer all manner of people without ceasing. Now it followed on a time, as he slept in his Lodge, he heard the voyce of a child which called him and said, *Christopher*, come out, and beare me ouer the water ; then he arose and went out, but found no body : now when he was come againe into his lodge, hee heard the same voyce crying vnto him as before, at the which he runnes out, but finds no body : againe the third time being called, he comes forth, and there found a child by the Riuer side, which prayed him to beare him ouer the water ; then *Christopher* lifted the child on his shoulders, and tooke his staffe and entred the water, and the water arose, and
swelled.

swelled vp more and more, and the childe grew heauier and heauier, and euer as hee went further, the water swelled vp higher, insomuch that *Christopher* was in danger of drowning: but when hee came ouer, quoth he, Thou childe, thou hast put mee in great perill, and weighest almost as heauy, as if I had carried all the world vpon my backe. Quoth the childe, Thou hast borne all the world vpon thy backe, and him that created it; I am hee in this world whom thou seekest to serue, and for thy better assurance thereof, set thy staffe in the ground, and by to morrow it shall bud and bring forth fruit: and he did so, and found it accordingly, his staffe bearing flowers and Dates; and being thus conuerted and beleeuing himselfe, he conuerted thousands, and amongst many other passages of his life was at last beheaded, and his blood there spilt, cured those that were blind.

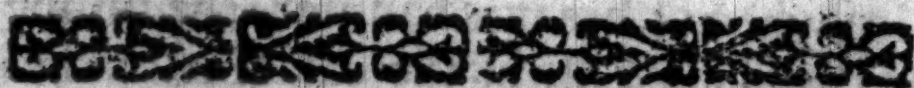
The story of the seven Sleepers.

THe seven Sleepers were borne in the City of Ephesin, and there liued in the time of *Decian* the Emperors persecution: the names whereof were *Maximian*, *Malachus*, *Marcianus*, *Denis*, *Iohn*, *Serapion*, and *Con-*

Constantius; These Christian men to auoyd torture, or the worshipping of Idols, fled to a caue in the Mount of Celion, and there after long wailing, prayer and fasting, being a little refreshed with some food that they had secretly sent for to the City, they there in their heauineffe fell asleepe. Shortly after, *Dacian* suspecting, inclosed the mouth of the caue wherein they were, with stones, to the end they should there dye for hunger: this being done, the Ministers, *Theodorus* and *Ruffinus*, two Christian men, wrote their martyrdome, and enclosed it secretly among the stones. Now when *Dacian* was dead, and all that generation passed ouer, *Theodosian* the Emperour succeeded, and euen at that time was it when the heresie was of them that denyed the resurrection of the dead, then came it into the mind of a Burgesse of Ephesin, in that place to make a building or Lodge for his Shepherds and Heardsmen; in the effecting whereof, it happened the Masons that made the same, opened this Caue, and then these Saints that were within, and all this time had slept, awaked and saluted each other, supposing verily they had slept but one night; and began to remember their heauineffe

uineffe the day before. Then sent they *Malchus* to buy bread in the City, and then *Malchus* tooke five shillings, and went out of the Caue; and when hee saw the Masons and stones before the Caue, he began to wonder at the sudden alteration: but when hee came into the City, he found it all altered, and the crosse set vpon euery gate; then came he to those that sold bread, and they talked and spoke of God, whereat hee wondred and said to himselfe, What a change is here since yesterday? then no man durst speake of God, and now euery man professeth him openly. But when hee came to pay money for his bread, offering his ancient Coyne, the sellers maruelled, and said one to another, Certainly this young man hath found some old treasure; for the suspicion whereof hee was had afore the Bishop and the Councell, in the examination before whom hee confessed that he himselfe with 6 more of his fellows, had for feare of *Decians* cruelty, betooke themselues to a caue but yesterday, as he supposed, and with them took that money; then the Bishop gathering by circumstance the time (admiring hereat) sent to the Emperor, who with many others came and went with this young
man

man to the caue, where they found the other
 six cheerfull and beautionous to behold, their
 bodies and garments vntoucht with age or
 time: then went the Emperour in vnto
 them, and with them glorified God, embrac-
 ing them and weeping vpon each of them,
 said, I see you now like so many *Lazarusses*,
 rising out of your graues. After this they
 continued some little time, and shortly after
 dyed, and the Emperour rightly adorned
 the place, and buried them in gold; and so
 with this and the precedent matter, accor-
 ding to the ancient story, it was found that
 they had slept 208 yeeres. And so much
 briefly for discourse, and to awake this slee-
 py story, and giue some glosse to this com-
 mon Almanack text.



*Hereafter follow certaine Epigrams,
 some old reuiued, and some new
 published.*

I Of a Lawyers absence.

A Vertuous Dame that saw a Lawyer
 come,
 Iustly reproc'd his stay so long from home:
 Say-

Saying to him, that in his absence thence,
 His wife might lacke her due beneuolence.
 But he, to quit himselfe of such disgrace,
 Answer'd it thus, by putting of a case :
 One owes a hundred pounds, now tell mee
 whether
 Is best, to haue such payments all together,
 Or take it by a shilling and a shilling.
 Whereby the bag may be the longer filling?
 Sir, quoth the Dame, I thinke it were no
 losse,
 If one receiu'd such payment all in grosse :
 Yet in your absence this may cause your
 sorrow,
 To feare for want your wife should twelue
 pence borrow.

Epig. 2. In Getam.

Geta from wooll and weauing first began,
 Swelling and swelling to a Gentleman :
 When he was Gentleman, & brauely dight,
 He left not swelling till he was a Knight :
 And frō a Knight thus higher to surmount,
 He swell'd on bigger till he was a Count :
 And still proceeding carelesse of his first,
 He swell'd to be a Lord, and then he burst.

Epig.

Epig. 3:

Proverbs upon Complexions.

To a Red man reade thy Read.
 With a Browne man breake thy bread:
 At a Pale man draw thy knife.
 From a Blacke man keepe thy Wife.

Exposition.

The red wise, the browne trusty,
 The pale peenish, the blacke lusty.

More at large.

The faire, the long, the little, and the blacke,
 The leane, fat, red, and wan that colour lacke:

Vpon which as followeth:

The faire so folly easie to be led,
 The long are lazie both at boord and bed,
 The little for the most part they are curst,
 Blacke females proud euen from their cradles
 The fat are frolick and to mirth inclinde, (nurst,
 The leane with sadnesse are like famine pinde,
 The red are subtile, and the browne are sure
 Both to their friend, and to their wedlocke pure,
 The fearefull and the peenish, pale and wan,
 The blacke a woman-louer more than man.
 Yet thus, though I discusse as Proverbs doe,
 I le not ingage my selfe to make these so:
 But thus I counsell for thy more white life,
 Trust no complexion too far with thy wife.

The

The account for some Shires.

Cheshire for men,
 Barkeeshire for Dogs,
 Bedforshire for naked flesh,
 And Lincolnshire for Bogs.
 Darbeshire for Lead,
 Denonshire for Tin,
 Wiltshire for hunting Plaines,
 And Middlesex for Sin.

The end of the Prou.

Upon the sending of a ropes end to his sweet-hart
 in the way of merriment.

Left our loues should part or seuer,
 Here's a Rope to tye's together.

Her answer.

The Rope is old, the left is new:
 I take the Rope, a Rope take you.

Upon the sending of a payre of
 Gloues.

From this small Token take the letter G,
 And then 'tis *Loue*, and that I send to thee.

Upon

Vpon her sending backe a Handkercher.
 Here backe to thee I doe regret this clout,
 Take C. away, and then I send thee Lout.

Epig. 4. *Insuperbum.*

I tooke the wall, one thrust me rudely by,
 And told me, The Kings way did open lye.
 I thank him that he did me so much grace,
 To take the worse, leaue mee the better
 place:

For if by th'owners we esteeme of things,
 The wall's the subiects, but the way's the
 Kings.

Epig. 5.

NIX } Snow:

IX } 9.

Cor NIX } A Crow.

NIX *I that the Winters daughter am,*
Whilst thus my letters stand,
Am whiter than the plume of Swan,
Or any Ladies hand.

IX *Take but away my letter first,*
And then I doe encline,
That stood before for milk-white snow,
To be the figure Nine.

And if that further you desire
By change to doe some tricks,
As blacke as any bird I am,

Cornix *By adding Cor to Nix.*

Epig. 6.

Epigrams.

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Epig. 6. De sanis & medico.

Health is a Iewel true, which when we buy,
Physicians value it accordingly.

Epig. 7. In Amorosum.

A Wife you wisht me (Sir) rich, faire, and
young,
With French, Italian, and the Spanish
tongue:
I must confesse your kindnesse very much;
But in truth, Sir, I doe deserue none such.
For when I wed, as yet I meane to tarry,
A woman of one language I'le but marry,
And with such little portion of her store,
Expect such plenty, I would wish no more.

*Epig. 8. Vpon an Usurer and an
improp. Parson.*

A Clergy man that oft had preacht
From his stopt-steeple throat,
And to his Congregation teacht
Full oft this certaine note;
There could no Vsurer be sau'd,
Vnlesse he did restore
What he so wrongfully had shau'd
From th'backes of needy poore.
Vpon a time it so fell out,
This Vsurer did meet

The Parson as he went to Church,
 And thus he did him greet,
 Good sir (quoth he) I wonder much
 You take such fruitlesse paine,
 To preach against a sinne that's such
 As you your selfe maintaine:
 But ten i'th hundred doe I take,
 On good occasion when;
 But you a hundred doe reserve,
 Allowing out but ten.
 The Parson hearing him say so,
 Began to be afeard,
 And neuer preacht against that sinne,
 To this day that I heard.

Epig. 9. In Aulam West.

*Westminster is a Mill that grinds all causes;
 But grind his Cause for me there he that list.
 For by demurres, and errors, staves and clauses,
 The tole is oft made greater than the grist.*

Epig. 10. In Iacobum.

*He that doth aske, Saint James doth say shall
 speed:*

O that King James would answer so my need.

Epig 11. Consilium.

*From thy Confessor, Lawyer and Physician,
 Hide not thy case on no condition.*

Epig.

Epig. 12. Hayw. rent.

By Lease without writing one once let a farme;
 The Leasser most lewally the rent did retaine,
 Whereby the Lessee wanting writing had harm;
 Wherefore he vowed whilst life did remaine
 Without writing neuer to let thing againe:
 Husbana (quoth the Wife) that thing againe re-
 uert,
 Else without writing you cannot let a fart.

Epig. 13. Hayw.

From a field fought, one from the beaten side
 Ran home, and victory on his part cride:
 The Prince inform'd thus contrary amisse,
 Rung Bells, made bone-fires, as the custome is.
 In short time after all this ioy and cost,
 The King was sure resolv'd the field was lost,
 Wherewith he in great haste, as in great griefe,
 Charg'd the first messenger to tell in brieft
 Where he had heard that lie, the field was wonne;
 Quoth he, Sir I (my selfe) this lye begun,
 Which for commoditie vnto your grace
 And all your subiects I this brought in place;
 For where the truth would haue brought way-
 ling and weeping,
 My lye hath brought two dayes laughing and
 sleeping.

And if you all this yeere tooke my lye for true,
 To keepe you merry what harme could insue:
 Better is it, quoth he, be it new or stale,
 A harmelesse lye than a harmefull true tale.
 How this lye was allowed of I cannot well tell,
 But if the King like it, the Lyer sped well.

Epig. 14. Hayw.

A foole a wise man riding on effide,
 Who asked the horse that the wise man did
 ride,
 Whither goest thou horse? Whither goe I, quoth
 hee,
 Aske him that guides the bridle, aske not me?
 Whither rid'st thou foole, said hee, which look'st
 so fell?
 Aske my horse, knave (said hee) what can I
 sell?
 When fooles ride I see then they cannot rule the
 reine,
 Their horses bee their Harbingers as here it is
 plaine.
 As when wise men ride, I right well espye,
 Themselves, not their horse, appoint where they
 must lye,

Epigram 15.

One time as 'twas my ordinary wont,
 I went abroad into the fields to hunt,
 Started a Hare, pursu'd her with full cry;
 And had neere wearied her, when by and by,
 Miso, because I hunted in his grounds.
 Let loose his running Dogges, and bank'd my
 Hands.
 From thence, that sport I utterly forswore,
 Being so unkindly crost by such a bore.
 So shunning th' open Fields and Forrests wide,
 My common haunt was by the Waters side;
 For what, thought I, though Lands inclos'd be,
 Yet Seas and Rivers questionlesse are free:
 There will I sport me with the scaly fry,
 Fearelesse, though all the world were standing
 by.
 I had not scarce cast in my bait to take,
 But straight one comes, it seemes bee haste did
 make,
 That bids me packe, when first I did appeare;
 Away went I, it was no fishing there.
 Scarce knowing now what sport to entertaine,
 Being banish'd both the Earth and Watery
 plaine,
 I took a Piece next time, and forthwith went;
 To sport me in the Ayery regiment;
 Where having scarce discharg'd to kill a Daw,

*Another comes and brings me statute Law
Vpon my piece, where I it lost: then swore
I ne're would hunt, nor angle, nor shoot more.
Then tooke I Dice in hand my heavy fate;
Thus crost in all, and lost my whole estate.*

HEREAFTER FOLLOW
certaine Epitaphs on sundry
persons.

Epitaph 1. On the Vsurer.

Here lyes at least ten in the hundred,
Shackled vp fast both hands and feet;
That at such as lent money gratis wondred,
The gaine of Vsury was so sweet:
But thus being now of life bereaued:
Tis a hundred to ten hee is scarce gone to Hea-
uen.

Epitaph 2. Vpon a spendthrift.

*Here lies Iacke carelesse,
Without Tombe, without thought, without sheet
That liu'd in the Alehouse, the Bowling-alley,
And dyed in the street.*

Epitaph

Epitaph 3. Upon a riotous Courtier.

Here lyes he now, where no man sees,
 That lin'd by crooked hams and knees,
 Yet in his heart did boyle that lust,
 That nought could quench but earth and dust.
 Where if he had sooner beene laid,
 Lesse summes his reckoning would haue paid,

In Papam Pium quintum.

*Papa Pius quintus moritur, res mira, quod inter
 Pontifices, tantum quinq; fuisse Pi.*
 Pius the fift is dead, and vnderstood
 Of some so call'd, because but five were
 good.

In all the line of Popes. —

*Fallar ego, nam nemo pius re, nomine tantum,
 Pontifices constat quinque fuisse pios,*
 Yet erre I doe in this, to their more shame.
 For none were good indeed, though five in
 name.

Certaine Verses fixed vpon a Child laid in

S. Thomas Hospitall.

Conceiue a fault, by me conceiu'd,
 By my seduced Mother,
 Who vowes vntill she be a wife,
 I ne're shall know a brother:
 And for this Hospitall is rich,

H 4

And

And hath a plenteous purse;
 And he is poore and cannot pay;
 Sh'hath put me here to nurse.
 No further she imparts her selfe,
 Then that she is a sinner,
 Though not the last that so shall erre,
 No more than first beginner.
 How ere, she here hath packt me vp,
 The witnesse of her shame,
 And left me vnto you to feed,
 To cloath, and giue a name.

*Upon the vnequall diuision of the Earth, how
 some haue all, and some haue
 none.*

*Though th' Earth's the Lords, and all that is
 therein,*

And nothing really mans owne but sinne;

As is the Sea the tributer of Fountaines:

*The Sheepe and Cattell on a thousand Moun-
 taines.*

*Though he that all these made, doth all these
 feed,*

And of no creatures ayd doth stand in need,

Tet doth he from his high exalted throne,

Surway the wayes men tulle these their owne;

He sees the earth, the base of this faire frame,

Intayl'd to greatnesse, to their blood and name,

Mete:

Meete to the rich in eakers of such store,
That what makes one too proud, makes 100 too
poore.

Some of his walking earth he sees haue gold
That rusts for use, too seldome being told,
And some againe so scantied in their need,
Their sinewes cracke before their bellies feed.
Some choisest dainties Sea and Land afford,
To surfet on, seru'd daily to their boord:
And some againe are so penurious fed,
They thinke they fare rich, if they purchase bread:
Anothers glory lies upon his backe.

And hauing plenty there appeares no lacke,
Veluets and Silkes and robes of endlesse waste,
Altering with humour to giue fancie taste,
When as some other, whose sucresse more bad,
Tugs 60 yeeres, like leatherne Adam clad,
For skinnies, or figge-leaues for to hide his
skinne,
Whose heart being plaine, hee cannot this way
finne.

Whose totall substance, all his hopes to boot,
Was neuer worth the trust of such a fate.
What should I say of this vnequall lot?
Would God thus haue it? Surely I thinke not:
Though some distinctions hee would haue to
bee,
Yet not in such a terrible degree.

He would not haue thee see thy brother lacke,
 Then stake thy cost, and clothe some naked backe.
 He would not haue thee see thy brother pine,
 But him sustain'd from that excesse of thine,
 If for thy selfe thy whole endeavours tend,
 If what thou hast thou wouldest bee thine beire
 and spend,
 Then know like that rich glutton, thou maist
 craue
 A drop, and be denide; because he gaue
 Not to the needy, crums that doe belong,
 Dropes were denyde him for to coole his
 tongue.
 This yeere there hath appear'd a streaming
 starre,
 Within our native Hemisphere or clime,
 But whether it brings vs newes of peace or
 warre,
 Of plague or famine, who'st can diuine?
 Though some interpret it to change of state,
 Hostile inuasion, or some great mans end:
 Rumors of wars here landed to vs late,
 Or like particulars that they extend:
 But since the Character hath such a letter,
 That none can understand but he that writ.
 Let's feare the worst, our sinnes, and make vs
 better,
 And not to other ends interpret it;

For in the same ther's matter under-bil'd,
Which shall not to our knowledge hae made
plaine,

Till the portent and purpose be fulfilled;
For neuer came such messengers in vaine.
How ere, with meekenesse, let vs kisse the rod
Hoping the best, yet leauing all to God.

Epit. 4. S. Tho. Becker.

*Pro Christi sponsa, Christi sub tempore, Christi
In templo, Christi verus amator obis.*

Englished.

For CHRIST his spouse, his cause, and at
Christs-tide,
Within Christs Temple, Christs true louer
dide.

Epit. 5. *Written by a religious Gent.
before his death.*

Earth take my earth, Satan my sin I leane,
The world my substance, Heauen my soule
receiue.

Epit. 6. *Vpon Ionas in the Whales
belly.*

Buried I am, and yet I am not dead,
Though neither earth inclose, nor stone me
keeps.

I speake, I thinke, with liuing ayres am fed.
In

In liuing Tombe, and in vnfathom'd deeps:
 What wigh: besides my selfe for shame or
 grace,
 Ere liu'd in death, in such a Tomb or place?

*Epit. 7. In Verolanium, a forgotten
 City, sometimes neere Saint*

Albones;

Stay thy foot that passest by,
 Here is wonder to discry,
 Churches that interr'd the dead,
 Here themselves are sepulchred;
 Houses where men slept and wak'r,
 Here in ashes vnder-rak't:
 In a word then to allude,
 Here is Corne where once Troy stood;
 Or more fully home to haue,
 Her's a City in a graue.
 Reader, wonder thinke it then,
 Cities thus should dye like men,
 And yet wonder thinke it none,
 Many Cities thus are gone.

Epit. 8. Vpon a Chamber-maid.

Vnderneath this stone is layd
 A Ladies sometimes Chamber-mayd,
 Who was young, and plump, and pretty,
 And yet a Mayd, alas, twas pittie.

Epit.

Epit. 9. *Vpon a lone-sicke youth.*

Here lyeth he, he lyeth here,
That bounst and pittie cry'd,
The dore not op't fell sicke alas,
Alas fell sicke and dy'd.

Epit. 10. *On a rich conetous Lanyer.*

Within this euerlasting Tombe,
Whose house conteines her dead till doom,
Is one posselt here to abide,
That yet had lin'd, and had not dy'd.
If Death like him would haue agreed,
At any rate to haue beene feed:
Or if he could at point of death, (breath,
That sould his wind, haue bought but
This crosse to him could ne're so fall,
T'haue wedde the Church that woo'd the
Hall.

Epit. 11. *Vpon a Citizen.*

From wares and cares, and fained breath.
Here I at last am freed by Death:
If that my dealings were not iust,
The more I feare, the lesse I trust.
What though a hundred Blue-coats sing,
My friends did mourne, the Bels did ring,
The earth receiu'd me with applause?
All doth not better mend my cause.
Fed I the hungry, cloath'd the poore,

Made

Made I these friends to goe before ?
 No, I left wealth behind vnspent,
 Coynes vnreceiu'd that I had lent :
 And suites vnended wag'd by cost :
 And all I left behind is lost.
 Good deeds I did, and gifts I gaue,
 Those went before me, those I haue.

*Epitaph 12.**A memento for mortality.*

Taken from the view of the Sepulchers of
 so many Kings and Nobles as lye
 interred in the Abbey of
Westminster.

Mortality behold and feare,
 What a change of flesh is here ?
 Thinke how many Royall Bones
 Sleepe within this heape of stones.
 Hence remoou'd from beds of ease,
 Dainty fare, and what might please,
 Fretted roofes and costly shewes,
 To a roose that flats the nose.
 Which proclaimes all flesh is grasse,
 How the worlds faire glories passe ;
 That there is no trust in health,
 In youth, in age, in greatnesse, wealth :
 For if such could haue reprieu'd,
 Those had beene immortall liu'd.

Know

Know from this, the world's a snare,
How that greatnesse is but care,
How all pleasures are but paine,
And how short they doe remaine :
For here they lye had Realmes and Lands,
That now want strength to stir their hands.
Where from their pulpits feel'd with dust,
They preach, In Greatnesse is no trust.
Here's an Acre sowne indeed,
With the richest royall'st seed,
That the earth did er'e sucke in,
Since the first man died for sin.
Here the bones of birth haue cri'd,
Though gods they were, as men they dy'd.
Here are sands (ignoble things)
Dropt from the ruin'd sides of Kings,
With whom the poore mans earth being
showne,
The difference is not easily knowne.
Here's a world of pompe and state,
Forgotten, dead, disconsolate.
Thinke then, this fithe that mowes downe
Kings,
Exempts no meaner morrall things :
Then bid the wanton Lady tread
Amid these mazes of the dead,
And then these truely vnderstood,
More shall coole and quench the blood,
Then

Then her many sports a day,
 And her nightly wanton play.
 Bid her paint till day of doome,
 To this fauour she must come.
 Bid the Merchant gather wealth,
 The vsurer exact by stealth:
 The proud man beat it from his thought,
 Yet to this shape all must be brought.

A short Addition or Memento hercunto
 annexed vpon the death of Queene

ANNE.

See here this plot for all her store,
 With greedy throat still gapes for more:
 Wich with our grieffe and her succeffe,
 Concludes not now in emptinesse;
 For newly now sh^e hath tomb'd in earth,
 One great in good, as high in birth.
 Vnto a hopefull Prince the Mother,
 Wife to one King, and Sister to another,
 A King her Father, euery way borne high:
 Matcht great, lin'd great, in sphere of Maiesty;
 Yet notwithstanding this bloud, high descent,
 As rich in Vertue, and more eminent,
 Respectiue liberall, with a plentious hand,
 Where desert crav'd, or she might vnderstand
 A needfull good, or seasonable supply,

To

To such her breame of goodnesse ne'r was dry.
 Nor could the labourer (heav'n being her desire)
 Who gaue their verdict, sigh to want their hire.
 For where that wisdom thought it fit to pay,
 It was her vertue not to keep't away:
 Yet she with these, and thousands more beside,
 From us was gone the moment that she dyde:
 Gone like that fatall day of vs deplor'd,
 As soone to be call'd backe, as she restor'd:
 For though she be from us so lately fled,
 Shee's as far from life as Adam so long dead:
 Being gathered to that Sepulcher of Kings,
 That best can shew they are but mors all things:
 Where sleep the Scepter-bearers and their sway,
 That now remember not they had their day:
 Where all your famous Henries doe remaine,
 Edwards and Richards, that did rule & reign:
 Whose glittering swords by conquest kept frō rust,
 Their glory ended, here convert to dust.
 The mixture of whose bones that now doth ake,
 Me thinks should mutine, & the building shake,
 To sympathize the royalty they had,
 How simply they'r regarded, meanely clad:
 Where they shall sleepe untill that Trumpe bee
 blowne,
 That rends up Sepulchers, and teareth stone,
 Seners the ioyned buildings rays'd on hye,
 Confusing all i'th twinkling of an eye.

A

A second addition or short memento of sorrow, taken from the occasion of the sad Remembrance of the death of K. James, and that fearefull Visitation that succeeded in that last and wonderfull yeere, 1625.

TO adde more noble ashes to this store,
 K. James is follow'd now, those gone before.
 Impartiall death that spareth no degree,
 But fetters Kings in his captivity,
 Hath seized him, a King even from his birth,
 The ancient'st, learned'st, peaceful King on earth;
 To tell the great'st, no armour that they haue,
 Is prooue to keepe a Monarch from his graue.
 Thus then I blazon life to be a streame,
 Still gliding tow'ards the Sea; or like a dreame
 That is forgotten ere it can be told;
 Or like a glasse that doth no semblance bold;
 Or like a Poste in Speed upon the way,
 Or like to any thing that hath no stay.
 Afflicted London in thy face I see
 But lately since mans short mortality,
 When as the healthfull'st living drawing breath
 Had but a thred to cut 'twixt life and death:
 Of which sad numbers of some then deceast,
 Thousands are mourners, and I not the least:
 When euery house like *Aegypt* might be seene,
 None where the slaughtering Angel had not been:
 The

The Pestilence then spreading in the streets,
 Threatning mortality to all it meets:
 Gainst who no humane strength of flesh & blood
 Was able to withstand, but was withstood.
 No Physicks helpe that's (uckt from herb or tree
 Or stones, or roots, or what more virtuall be,
 The least Preserve, or rescue that might save,
 But emptied househoulds to fill up the Grave:
 Let vs then line, that we forget not why
 We line, that haue escap'd, that is, to dye.
 And let vs thinke those happy gone before,
 That haue past shipwracke, and are now on shore
 And here so line to dye, that when we end,
 As sure we once must part, Christ be our friend:
 And then howeuer whatsoe're befall,
 In losing little we haue gained all.

Hereafter follow certaine Riddles, or
 witty Propositions.

Riddle I.

Sphinx, a certaine monster of Thebes pro-
 posed a Riddle to all that passed by the
 way, which whosoever could not resolute, he
 carried to the top of a high rocke, and from
 thence threw headlong down; which Rid-
 dle was as followeth:

Quod pedibus binis, animal meat absq; ruinis,
 Mox

Alax graditur ternis, post claudicat aigne quad-
ternis.

Englisht more at large.

What creature is that in the world, that first goes on foure feet, afterwards vpon two feet, afterwards vpon three feet; and last of all vpon foure feet againe?

This, after the fall of many, was resolved by *Oedipus* to be a man, which first in his childhood, creepes vpon his hands and knees, as vpon foure feet; afterwards in his better strength, walkes vpon 2 feet; then in declining yeeres walkes with a staffe, as with 3 feet; and lastly in his second childhood or decrepitude, creepeth vpon all 4 againe.

Riddle 2.

By what strange marriage was it, that this more strange kindred was produced, that two mothers should produce two sonnes, that should bee the sonnes of their sonnes, brothers to their husbands, and vncles to each other, and yet both lawfully borne in wedlocke, and they their true brothers?

Resolution.

These two Women had two sonnes that married crossely one the others mother, and had each of them a sonne thereby, which

were

were thus allyed as before mentioned.

Riddle 3.

What part of man may that part be,
That is an implement of three,
And yet a thing of so much stead,
No Woman would without it wed,
And by which thing, or had or lost,
Each marriage is made vp, or crost.

Resolution.

The heart of man, a triangle figure, the
beginning of love, and of every match like-
ly to prosper.

Rid. 4. Homers fat all Riddle.

Certaine Fishermen upon the Sea, hauing
bin freeing themselves from vermine, mee-
ting Homer by the shore side, proposed this
Riddle vnto him; What is that which ha-
uing taken we haue lost, and hauing not ta-
ken we haue kept still, meaning indeed their
vermine: which he dreaming of their fish-
ing, dyed for griefe, because hee could not
resolue it.

Riddle 5.

First, my mother brought me forth, when
shortly after I the daughter bring forth my
mother againe.

Resolution.

Of water is first made ice, which after-
wards

wards melts, and brings forth water again,
and so the daughter brings forth the mo-
ther, as the mother first the daughter.

Riddle 6.

What one man was that, that flew at once
the fourth part of the world?

Resolution.

Cain that flew his brother, when there
were but foure persons in the world.

Riddle 7.

Who were those that fought before they
were borne?

Resolution.

Jacob and Esau in their mothers wombe.

Riddle 8.

What Sepulchre is that, and where doth
it stand,
That toucheth neither heauen nor earth,
nor sea, nor land?

Resolution.

The Tombe of *Mabomet*, being a chest
of Iron, drawne vp by Load-stones, to the
top of *Mecca*, a Church belonging to the
Persians, whither the Turkes goe on Pil-
grimage, as Christians to *Ierusalem*, to the
Sepulchre of Christ.

Riddle

Riddle 9.

There was a man bespake a thing,
Which when the owner home did bring,
He that made it did refuse it,
And he that bought it would not vse it,
And he that hath it doth not know
Whether he hath it, I, or no.

Resolution.

A Coffin brought by another for a dead
man.

Riddle 10.

Two Sisters standing ouer a Tombe, thus
bewayled the dead therein interred : Alas,
here lyes our mothers husband, our hus-
band, and the father of our children, and
our father : how could that be?

Resolution.

It is meant of *Lots* daughters, ouer the
Tombe of their father.

Riddle 11.

That which thou lookest on with thy eyes
(O Traueller) is a sepulchre, yet without
her carkasse, is a carkasse, yet without her
sepulchre, and how can that be?

Resolution.

The pillar of salt *Lots* wife was turned in-
to. *Iosephus* testifies that he saw that pillar of
salt, and went purposely there to behold it.

Riddle

Riddle 12.

Two Gentlemens Stewards were sent to the Town to buy wine, and the one making more haste than the other, had bought all the wine, which was only 8 Gallons; returning homewards, met the other, who was going thither; told him hee had bought all that there was, neuerthelesse hee would be content to let him haue halfe; so hee could measure it iust in his measures, which were a 3 gallons, and a 5 gallons, and how was that done?

Resolution.

In this manner; first, he filled his measure of three gallons, puts it into the measure of five gallons, fills the three againe, puts two into the five, then puts the one into the eight, then puts the one into the five, and then fills the measure of three, and puts it into the five, hauing one single gallon before, which so made it foure, and so equally measured it forth.

Riddle 13.

*In densis siluis venor bis quinque catellis,
Quod capio, perdo, quod non capio mihi seruo.*

Englised.

In thickest woods I hunt with Beagles ten
After the chase, which when I doe discry,

I dispossesse me of not v'sefull then,
And what I take not, onely that keepe I.

Resolution.

One scratching his head with both his hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I haue liu'd among Bookes, yet am neuer
the better :

I haue eaten vp the Muses, ; et I know not a
Verse,

What student this is, I pray you rehearse.

Resolution.

A Worme bred in a booke.

Riddle 15.

What is that which produceth tears with-
out sorrow, takes his iourny to heauen, but
dyes by the way ; is begot by another, yet
that other is not begot without it ?

Or thus :

[What is that which if it be seene cannot
be taken, if it be taken it cannot be held, and
when it is thought to be something, by and
by it turnes into nothing.

Resolution.

Smoake.

Riddle 16.

When I liued, I fed the liuing, now I am
I dead,

dead, I beare the liuing, and with swift speed
walke ouer the liuing.

Resolution.

A ship made of an Oake, growing, fed
Hogs with Acorns, now beares men, swims
ouer fishes.

Riddle 17.

Christopher bare Christ, Christ bare the
World, where then stood *Christophers*
feet?

This must be answered by another *Oedipus* or *Palemon*.

Riddle 18.

First I was small and round like a Pearle,
Then long and slender, as braue as an Earle;
Since like a Hermit I liu'd in a Cell,
And now like a rogue in the wide world I
dwell.

Resolution.

First an Egge, then a Worme called a silke-
worme; then inclosed in a Huske, and last
of all a Butter-flye.

Riddle 19.

There is a body without a heart,
That hath a tongue, and yet no head,
Buried it was, e're it was made:
And loud doth speake, and yet is dead.

Resolut

position : What part of the body was the most worthiest? To which one replied, the eyes: another, the heart : a third, the braine : some one thing some another. *Antonius* being bid to speake, said, the mouth, because it is kist in salutation, he held to be the worthiest : another held that to be the noblest part wee sit with, because by that the honesty and welfare of the whole body is preserved ; and againe for a second reason, because that euer was accounted the most noble and worthy part or person which first sits downe, and that is the hindermost part: to which probability all seemed to consent, and this last resolution for that time carried it, vntill a second time meeting with *Anianus* vpon a like occasion, *Antonius* remembering the applause vpon his Argument held he had receiued, gratifies this opponent at his first sight with a cracke from his nethermost parts, who thereupon seemed to bee very angry. *Antonius* answered him hee had no reason for it, since he saluted him according to his owne argument, with the most worthy part, and that which hee had preferred before the mouth : and so with laughter on al sides, the controuersie ended. And therefore though *Claudius Caesar* made a
I 3 law,

law, that a scape should be no losse of reputation, yet here it was taken the contrary, and held,

Non est urbanus cui retro sibilat annus.

left 2.

There was a Gentleman vpon a time, that from no great reason that hee had, tooke occasion to commend the cleerenesse of his Beere; as another vpon a time to Sir *Thomas Moore* the well-relish of his Hop: To the first it was answered, that if it had beene a little more cleere, one should hardly haue knowne it from water: to the other, if it had hopped a little further, it had hopped into the Thames.

left 3.

A certaine King had a Foole that kept a note-booke of all the follies (at least-wise those which he thought follies) committed in or about the Court: Vpon a time an *Aethiopian* Horse rider that professed great skill in Horse-flesh, chanced to arriue there, whose qualities being made knowne to the King, the King imployed him with three thousand pound to buy Horses in *Barbary*; which the Foole vnderstanding, put downe into his note-booke: which when the King heard of, hee seemed offended, and would know

Know of his Lack-wit why hee had noted that? Because (quoth he) I thinke hee will come no more vnto you: But what (quoth the King) if he come againe? Then (quoth he) I will put you out, and put him in.

Iest 4.

Marcus Tullius Cicero, seeing his Brother *Quintus Cicero's* Picture very largely drawne to the middle, hee being a man of very little stature, told the Painter, his halfe brother was bigger than his whole.

To which purpose *Lentulus* said, when hee saw his little Nephew weare a great Sword, Who hath tyed my kinsman to his Weapon?

A Fox sitting in *Finsbury* fields, was looking on *Pauls* steeple, a maid comming by with two Hennes in her hand, asked the Foxe what hee thought on? quoth hee, I thinke *Pauls* Wether-cocke hath more wit than all the men that are dead, for all that are dead, dyed for want of wind, and hee hath placed his beake so high, that hee is euer sure of wind enough; and so he would haue had her Hens to this Cocke, to haue made the wisest brood in Christendome.

A Fryer vpon a time being disposed to tell mysteries, opened to the people, that the soule of man was so little that eleuen thousand might dance vpon the naile of his thumbe: one maruelling much at that, quoth he, I pray you Master Fryer, where shall the Piper stand?

Iest 5.

A certaine Philosopher knocking at a great mans doore, the Porter espying him but in meane attire, the doore would not be opened, which he perceiuing, immediately goes backe, and changing himselfe into rich robes, repaires to the doore againe, and knocks, and was forthwith let in; who entering, euer as hee went along hee kissed his garments and made obeyfance vnto them; the reason being demanded by the Master thereof, he was thus answered, *Honorantem bonoro*, I honour those that honour me; for where poore vertue could not enter, rich robes made way.

Iest 6.

A certaine Player being sicke and lying vpon his death-bed, the Priest came vnto him, and exhorted him to make his Will, which he said he would most willingly do. For (quoth hee) I haue nothing but two

Gel.

Geldings to dispose of, and I giue them to the Knights and Barons of the Land.

And when the Priest asked him why he rather gaue them not to the poore? He answered, I doe as Fortune doth, and she hath giuen all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

Iest 7.

A certaine rusticall Clowne came to an Archdeacon, and told him hee had married a Woman which was poore, but heretofore had beene rich; asking his aduice if hee might not put her away & marry a richer; who answered he might not: Why Sir (qd. he) you haue got a diuorce from your poore Benefice, and taken a richer.

Iest 8.

A poore old Woman being sicke and weake, bequeathed after her death vnto the Priest her Henne, because she had nothing more. Now the Priest came and tooke her away, she yet liuing: quoth the Woman, now I perceiue that our priest is worse then the Diuell; for I haue oftentimes bid the Diuell take her, and the Foxe take her, and yet they spared her me; but once the Priest, and she is gone.

A great Lady meeting a simple Gentleman, demanded of him when his Wife should be brought to bed? quoth he, euen when it shall please your good Ladyship.

A certaine boysterous Rusticke, yet prompt and conceited, traueilling on the way with a long pike staffe on his necke, was suddenly and furiously assaulted by a great Mastiffe, which came vpon him with open mouth and violence, as if hee would at once deuoure him; who presently to withstand the danger, by rescue of himselfe, runnes the pike and sharpe end thereof into his throat, wherevpon he presently died which the owner thereof seeing, comes earnestly vnto him, and betweene threatening and chiding, asked him why hee strooke him not rather with the blunt end of the staffe? Why Sir, quoth he, because your Dog ran not at me with his taile.

A Witch condemned to be burned, and at the stake, espyed her Sonne, to whom she called very earnestly for drinke, which he denying to giue, she the more earnestly craved, telling him shee was exceeding dry.

Iests.

10

med, till at last the hangman turnes him off, and so ends the strife.

Iest 20.

A fellow poore and improuident, compelled on a time to take vp his lodging on the ground, which may be termed a field-bed, where tumbling and tossing all night long on his hard couch, he could not sleep; In the morning rising vp, he cast downe his eye on the place where he lay, and spyed a feather: O quoth he, now I see the caule of my trouble, that all this night I could not rest, I wonder, if one feather can trouble me so much, how they doe that lye vpon thousands.

Iest 21.

A Bishop on a time examining one that sought to bee admitted into the ministry, asked him how many Sacraments there were? to which question he after a long pause answered there were 9. Nine, quoth hee, how proue you that? Why quoth he, there are 7 beyond Sea, and two in *England*: at which the B. laughing at his ignorance, yet griued for his folly, sent him away as worthily frustrate of his expectation.

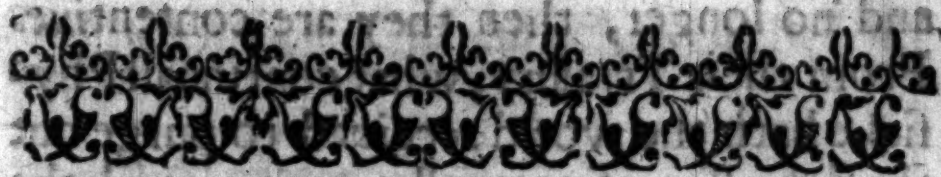
Iest 22.

Iest 22.

One came to an Alderman to sollicite him in the behalfe of a friend of his, to lend him 100 pound vpon a Statute, who had beene round about the world with Capitaine *Drake* in a shippe; A hundred pound, quoth he? I will not lend 100 pence, for he that could endure to be pend vp 3 yeeres in on ship, in hunger, thirst, and misery, will not care to lye in *Ludgate* all his life.

Iest 23.

— One asked a merry conceited fellow, which was the best husband for a yong Popish wench to marry? quoth he, let her marry an old man, and so shee shall be sure to keepe fasting nights enow: being asked by another, what trade hee thought best? quoth he, A Cut-purse, for hee hath no sooner done his worke, but he hath his money in his hand: but quoth a third, A Shoemaker is a trade of good authority, for he can set any one in his stocks, and at his pleasure case him at last.



A CONCLVSION TO THIS
 booke, in way of answer to him that
demande what was the perfect
use of Bookes.

A. To increase Knowledge, confirme
 Iudgement, compare the times past with
 the present, and draw vse out of both for
 the future ; to bring forth the dead, spea-
 king and conferring their knowledge to the
 liuing, according as the Poet to this pur-
 pose wittily writeth:

O blessed letters that combine in one

All ages past, and make one line with all;

By you we doe conferre with who are gone,

And the dead liuing vnto counsell call, &c.

Books, the most sweet, commendable and
 delectable household-stuffe in the world, the
 most free and trusty reprovors ; for, *Nullus*
amicus magis liber quam liber. Those dead yet
 liuing companions, those regular obsequies,
 that speake not but when they are desired,
 and

and no longer, then they are contentine.
From their Treasury, what continuall Physicke hath the world receiued to purge out the dulnesse of naturall capacity, and the very Image of death, as the Poet stiles it?

Nam sine doctrina vita est quasi mortis Imago.

Yet from this sweet and excellent society, what a part of the world are exempted and liue in darkenesse? Therefore thou which enioyest the vse thereof, and art conuerfant in their Counsells, be more in goodnesse as thou art in knowledge, and then this conclusion shall well besit thee, thy house, and thy household stuffe.

Conclusion.

*Tum felix domus est, & tū numerosa supellex,
Cum pius est Dominus, & bene parata domus.*

Englised.

Happy the house, the goods whereof excell,
When th'owner's godly, and those gotten well.

E N D.

THE
COUNTRY-MANS
COUNCELLOR.

O R,

Necessary addition to this yeerely
Oracle, or Prognostication.

Calculated by Art, as a Tutor for
their helpe, that otherwise buy more
then they understand.

Beginning with this yeere of our Lord
God 1631. And so continuing for-
ward, as the Benefit and Use
shall encourage.

With many other necessary Rules
and Obseruations, of much profit and
use being knowne.

By E. P. Philomathem.

L O N D O N :
Printed for Leonard Becket, and are to
be sold at his shop in the Temple,
neere the Church, 1631.

THE
COUNTRYMAN'S
COUNSELLOR

Containing a full and complete
Oracle or Prophecy

Calculated by Art, as a Tutor

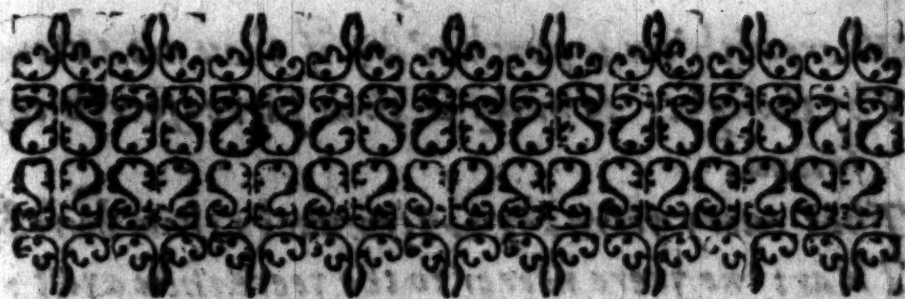
to the People of the
World

Beginning with the
first of God's
Word, as the
first of the
World

With many other
and Observations of
the People of the
World

J. E. P. P. P.

LONDON:
Printed by J. B. P. P. P.
and are to
be sold at the
Church, 1687.



TO THE BVYERS

yeerely of Almanacks and
Prognostications.

Præfatio siue Admonitio pia & vtilis.

THou, whose short spanne of life, as plaine ap-
peares,

Hangs but vpon the waste of some few yeeres,
Which that Arithmetician best of men

Cast but in his account threescore and ten,

How soone they will determine, dig thy grave,

Thou maist obserue, that seest what wings they
haue.

How with no sound they wheele their time a-
bout,

Eating with silence Lines and Leases out

As here's a date but yesterday rennde,

Nor more it seemes, yet doth a yeere conclude;

In which that Diarie of little cost

Is now run out, and that small value lost

Where-

Wherewith 'twas purchas'd; if thou not extend
Thy thoughts to make it thus farre-foorth thy
friend,

That euery yeere thy Almenacke thou buyest,
Th'art one yeere neerer to the yeere thou ayeest:

And from that meditation so prepares

Thy life, that death ne'r seize thee vnawares.

One yeere thus to another yeelding roome,

Haue filld vp many a Sepulchre and Tombe,

Fretted out brasse with age, marble with rust,

Conuerted generations into dust.

From which collect, though ne'r so young thou
be,

This may be doomesday's finall yeere of thee;

And from that motiue such a method borrow:

As thou shouldst line an age, or dye to morrow.





A brieft Chronology of
the times wherein these
famous men liued and
dyed.

Anno mundi.

| | |
|--------------|------|
| Aristotle | 3641 |
| Homer | 3003 |
| M. T. Cicero | 3909 |
| Virgil. | 3999 |

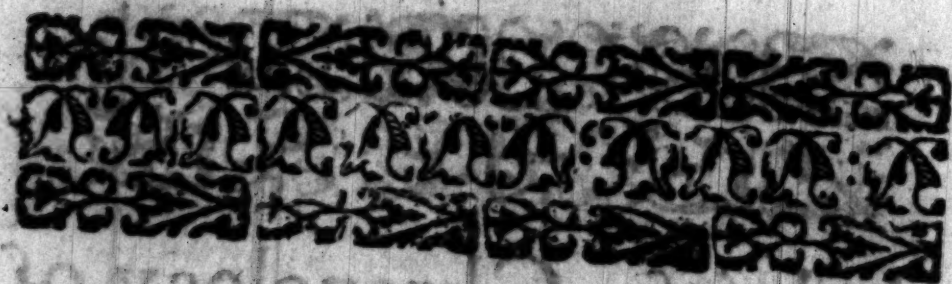
Anno Domini.

| | |
|----------------------------|------|
| S. Augustine | 401 |
| S. Anselme Bishop of Cant. | 1081 |
| Agrippa the Magician | 1551 |
| S. Bernard | 1131 |
| S. Chrysostome | 401 |
| Erasmus | 1519 |
| Martin Luther | 1521 |
| Melancthon | 1531 |

Yeeres.

| | |
|-------------------------------------|-----|
| Since London and Paris were panned | 424 |
| Since the building of London Bridge | 443 |

Of



Of a Yeere, and what it is,
and why it is most properly
called *ANNVS*.

TH E word *Annus*, which most properly signifieth Circle, or Compasse, is here termed for the yeere, which is properly that space of time, that the Sun runs thorow the whole Signes and Zodiack, and the reason thereof is, for that as little Circles are called *Annuli*, Rings, so the greater Circles of time are called *Annus*, yeeres, or circuits, because they euer run round, and with continuall compasse environ all things within the verge of Age.

Q. What are the parts of a yeere?

A. Ver, aestas, autumnus, hiems, sunt quatuor anni.

Qui si membra simul iunxerit, annus erit.

It

Counsellor.

205

Moneths Solar.

12

Lunar.

13

Weekes.

52

It contains

Dayes.

365

So many as there are veines
in the body of man.

Houres.

8766

According to the Poet,

Ter centum, ter viginti, cum quinque diebus,

Sex horas, neq. plus integer annus habet.

Or thus :

Lxv. tria c. capit annus quilibet in se,

Addito sex horas, anni compleueris oras.

The yeere Astronomically, or Iulian yeere addeth thereto fixe houres, and fixe minutes, which euery fourth yeere increaseth to a day; which maketh the Leape yeere, or *bis sextile* compounded of *bis* and *sextus*, because the first day next before the Calends of March is twice repeated, or reckoned, which indeed is the 25 of February, Saint *Matthias* day: so adding to the Moneth of February one day, from whence proceedeth the difference betweene vs, and other forraigne accounts.

K

Q. w. h.

Basse, W.

Q. Why is it called the *Julian yeere*?

A. Because *Julius Caesar* the first Roman Emperor caused the yeere according to the course of the Sunne, to be reduced to the number of dayes and houres before expressed: And whereas *March* was the first Moneth of the yeere with the Hebrewes and Romans, as now with vs; and *Iuly* was the fift month, called by the Romans, *Quintilis*, the fift month, *March* being the first: which *Julius Caesar* borne in that Moneth altered, and called it *Julius*, or *Iuly*; as *Augustus Caesar* (in whose reigne Christ was borne) the Month *Sextilis* or sixth Moneth, after his owne name *Augustus*, now *August* with vs; and so reckoning from *March* the first moneth, *September*, according to his signification, will be the seuenth Moneth, *October* the eighth Moneth, *November* the ninth, *December* the tenth Moneth, which if you reckon from *Ianuary*, they crosse their names.

Q. The holy Scriptures make mention of sundry things done at certaine houres of the day, not like vnto the houres of our account; as in S. Johns Gospell, the Rulers sonne healed of his sickness: it is said, at the seuenth houre the gne left him; and the labourers that came into the

the vineyard, came at the eleventh houre; and Christ in his passion, it is recorded by the Evangelists, that at the sixth houre was darknesse euer the whole earth, and about the ninth houre hee cryed with a loud voyce, and so gaue vp the ghost. Now I would know by our account, what houres of the day these were, as of the rest?

A. The Iewes did diuide their Artificiall day into foure quarters, allowing to e- uery quarter three houres, accounting the first houre of the first quarter, at the rising of the sunne, and the third houre of the said quarter, they called the third houre; and the third houre of the second quarter, they called the sixth houre, which was mid-day; the third houre of the third quarter, the ninth houre, and the second houre of the fourth quarter, the eleventh houre: and they called the twelfth and last houre of the day Euentide. So the Rulers sonne being healed at the seventh houre; it was with vs at one of the clocke in afternoone: and the sixth houre when darknesse was vpon the earth, at mid-day with vs: the ninth houre when Christ yeelded vp the ghost, three a clocke in the afternoone; the Labourers that came at the 11 houre, came at five of the clock in the afternoone, or an houre before Sun-set.

Q. How diuided they their night?

A. They diuided their artificiall night likewise into foure quarters, called by them the foure watches of the night; for the first three houres was the first watch, during which time all the souldiers both yong and oid of any fortified Towne or Garrison, were wont to watch; the second three houres they called the secod watch, which was about midnight, at which time the yong souldiers onely watched; and the third quarter of the night containing also three houres, was called the third watch, in that season the souldies of middle age did watch; and the last three houres, called the fourth watch, was about the breake of day, in which the old souldiers onely watched.

The day is accounted with vs for payments of money betweene Sunne and Sun; but for inditements of murther, the day is accounted from midnight to midnight; and so are fasting dayes. *Vi supra.*

Q. How in the more pure and ancient times from the examples of the Apostles, were the dayes of the weeke named, since corrupted by the Heathens; and called after the names of seven Planet., or their gods?

A. One or the first from the Sabbath

TWO

two or the second frō the Sabbath, three or the third from the Sabbath, & so of the rest.

Our yeerely Almanackes make mention (which many read, but few vnderstand) of the *Golden number*, *Epaēt*, *circle of the Sunne*, *Romane Indiction*, and such like; of which I desire to know some reason or vse.

And first of the Golden Number, what it is, When it beginneth, and why it is so called.

THE Golden number is a number of 19. proceeding from one to nineteene, and so begins againe at one: and is so called, because it was sent in Golden Letters from *Alexandria* in *Egypt*, to *Rome*; and it is the number of nineteene, because in nineteene yeers the Moone doth make all her sundry motions & changes, and returneth againe to the place where she first began. To find out the aforesaid Number, adde one to the yere of our Lord, whereof you enquire, and diuide the same by nineteene, and the remainder shall be the Golden number. This golden number was deuised to finde out the feast of Easter.

What is the Epaēt.

THE Epaēt is a number not exceeding 30. because the Moone between change

K 3

and

and change neuer passeth 30 dayes.

The Epact is thus found out: multiply the Golden Number of the yeere by 11. the Product whereof, if it bee vnder 30. is the Epact, but if it be aboue 30. then diuide the Product by 30. and the remainder shall be the Epact.

The knowledge of the Epact serueth to finde out the age of the Moone.

The Golden Number, and Dominicall Letter, change the first of Ianuary, and the Epact the first of March. Easter day neuer falleth lower than the 22 of March, neuer higher than the 25 of Aprill.

Shroue-Sunday hath his range betweene the first of February, and the 7 of March: Whit Sunday, betweene the 10 of May, and the 13 of Iune: And for a Rule for Shroue-tide, The Tuesday after the second change of the Moone after Newycceres day, is alwayes Shroue-Tuesday.

What is the Equinoctiall, and wherefore is it so called?

THE *Equinoctiall* is a great Circle, which being in euery part equally distant from the two Poles of the World. diuideth the Sphere in the very middest thereof into equall parts, and therefore it is called of some,

some, the *Cincture*, or girdle of the World.

It is called the *Equinoctiall*, because that when the Sun toucheth this Circle, which is twice in the yeere, it maketh the day and the night of an equall length, throughout the world: which *Equinoctiall* happeneth in the Spring and Autumne, about the 11 of March, and the 13 of September.

Q. What are those 12 Signes or Images placed before our Calenders, about the Anatomy of Mans body?

A. Those 12 Signes or Images are 12 Stars, euery one of them containing many Stars, whose influences are very powerfull ouer humane bodies.

Q. What makes the full Moone, and whence proceeds the Eclipse?

A. Her opposition against the Sunne makes her full, but her Eclipse or darkning is caused when the Sunne is opposite vnto her diametrally, and the earth in the midle between them both, which being thick and not transparent, casting his shadow to that point which is opposite to the place of the Sunne, will not suffer the Moone to receiue any light from the Sunne, without whose supply she is alwayes a darkebody, for from it she borroweth all her light.

Of what substance be the Starres?

THe Stars be of the same substance that the heavens be wherein they are placed, differing only from them in thicknes, which dimensitude makes them more apt to receive and retaine the Light of the Sunne, which thereby become visible to sight; for the Heavens themselves being pure, thinne and transparent, and without colour, are not visible as the Starres which shine as well in the day as in the night, although not perceived, by reason of the Suns greater light.

Q. What motion haue the Starres?

A. The selfe-same motion that the heavens haue wherein they are placed, which is as some, by the *Primum Mobile*, or first mover, turned by God himselfe, as every one of the rest, by his proper intelligence: and whereas the 7 Planets or wandring Stars do change their places, now here, now there, that is not by their own proper motion, but by the motion of the Heaven, wherein they are placed; for a Starre being of a round shape, hath no members to walke from one place to another, but only by the motion of the Heaven wherein they are fixed.

Q. What comparison is there in their greatnesse betweene some Starres and the Earth?

A. Though

A. Though the farre distance of them from the earth, makes their raies approach our eye in a sharpe pointed Angle, whereby they seeme to our sight and iudgement no broader then our hand bredth: Yet is euery fixed Starre farre greater in compasse then the whole earth. Euery wandring Star likewise bigger then the same, *Venus* and *Mercury* excepted and likewise *Luna*, which is but the 39. part of the earth.

Sol is bigger then the Earth 1861

Saturne

95

Iupiter

91

Mars

2

Venus lesser then the earth

32

Mercury least of all, and is contained of the earth

3144

Times.

The nature of these 7. Planets, or wandring Starres.

Saturne is cold and dry. *Iupiter* hot and moist. *Mars* extreme hot and dry. *Sol* hot and somewhat dry. *Venus* temperately cold and moist. *Mercury* of a changeable nature. *Luna* cold and moist. And so likewise of the numberlesse rest of those smaller, many haue

K 5

haue

Basse, W.

haue their portents and significations, especially of those 1022 Starres that are more precisely noted and knowne.

Of the seven Ages of Mans life, with the predominancy of these 7. Planets or wandering Starres, in euery one of them.

The Astrologians haue diuided mans life according to the diuision of the world, into 7 Ages; ouer euery which Age, one of these Planets or Starres haue their regiments assigned.

1 The first Age is called Infancy, which beginneth with the first child-hood, and hath his continuance for the space of seven yeeres, ouer which *Luna* or the Moone reigneth, as may well appeare by their moisture, agreeing with the influence of that Planet, *Queene* ouer Seas and Floods, and Children.

2 The second age is Child-hood, which goes onward 7 yeeres more, and continueth till the 14 yeere of their life, ouer which *Mercur* is assigned Patron, for then participating of their Regents influence, Children are inconstant, yet of some comprehending capacity

capacity, somewhat inclinable to learne.

3 The third Age proceedeth forward 8 yeeres, and is termed *Iuuentus*, youth, or Stripling age, it wanders betweene 19 and 22. ouer which season *Venus* is predominant; for then they are amorous, lustfull, lothsome of childish follies, and inclinable to more dangerous vices.

4 The fourth Age beginneth at 22 and endeth at 24. containing 12 yeeres. In the which station the epithete or Denomination, is a yong man: ouer this age the Planet *Sol* is chiefe Regent, in which season, reason and discretion (like the beames thereof) begin to spread forth, to enlighten the Vnderstanding, and to exhale and sucke vp the thick mists of ignorance and folly, and then begins a man to know he is a man.

5 The fift Age is called *Virile*, or Mans Age, and that proceeds where the other ends, and continueth forward sixteen yeeres, ouer which season *Mars* is chiefe gouernor. Now is the time a Man begins to be courteous, churlish, cholerike, &c.

6 The sixt Age runs forward 12 yeeres more and leaues him not till hee hath numbered 62. This age is termed old age, though his toe touch but the heele thereof. Now
outr

ouer this *Jupiter* is predominant, and he inclineth to Iustice, Moderation, and Religion, and all other actions of goodnesse and piety.

7 The seventh and last Age, continueth forward 18 yeeres, it leaues a man at 80. in the claws of weaknesse and infirmity: For age it selfe, without sicknes, which seldome liues at ods therewith, is an infirmity: to this decrepit age few creepe to, by reason of the Planet *Saturne*, which is most melancholy and slow of all other, thereby his euill influence more enforcing a man to decline and droope, become froward, cold and melancholy, then otherwise he shoud.

Likewise these foure diuisions of Mans life are compared in their manner to the foure Seasons of the yeere.

1. His Infancy to the Spring, hot and moytt.
2. His Youth to the Summer, hot and dry.
3. His Manhood to Autumne, cold and moytt.
4. *Senectus*, or old age, to Winter, cold and dry.

Q. *Why*

Q. Why did men live longer before the flood than since?

A. Before the Deluge, the Planets were glorious in their natures, and sent better influences into humane bodies. There were not so many Meteors, Comets, and Eclipses seene, from which innumerable defects and diseases doe proceed. The Earth was more fruitfull, wholesome, powerfull in her Herbs, Plants and vegetables, their effects and vertues better knowne: which ever since the flood, that wasted away her fatnesse, haue lost much of their operation, and now since with age more enteebled in these weake and sickly seasons of our times, of which one thus writeth to our purpose:

*And now the Springs & Summers which we see,
Like sonnes of women after fifty be.*

Lastly, they were more continent in their liues, more satisfied in their desires, by which since gluttony and her new Cooke-ry, haue kild more than the Sword, Famine, or Pestilence.

Their knowledge in all Arts was more enlarged, the influences of the Planets better knowne, and how they worke vpon humane bodies, as the same Author to the same purpose wittily followeth it.

Then

Then if a slow-pac'd starre had stolne away
 From the Observers marking, he might stay
 Two or three hundred yeeres to see'e againe,
 And so make up his observation plaine.

Q. How is the World diuided?

A. Into two essentiall parts of the Celestiall and Elementall part, of which the Celestiall part containeth the 11 Heauens or Spheres, which are thus numbred.

- The
- 1 Is the Sphere of the Moone.
 - 2 Of Mercury.
 - 3 Of Venus.
 - 4 Of the Sunne.
 - 5 Of Mars.
 - 6 Of Iupiter.
 - 7 Of Saturne.
 - 8 Is the Sphere of the fixed Stars.
 - 9 Is the Sphere of the second moueable.
 - 10 Of the *Primum Mobile*, or first mouer.
 - 11 The *Empyreall* Heauen, where God and his Angels are said to dwell.

The Elementall part doth containe the foure Elements, viz.

1. The Element of fire, next to the Moon, and so downward.

2 The

2 The Element of the Ayre.

3 The Element of Water.

4 And the loweſt of all, the Earth.

Q. If there be ſo many ſeverall Heavens, how comes it to paſſe, that all theſe to the eye ſeeme but as one entire body?

A. The reaſon hercof is, becauſe they are all ſo cleere and tranſparent, that though they inuolue and couer one another, as the ſkin or ſcale of an Onion, yet being in their nature more bright, pure, and ſubtil, then either Criſtall, or the moſt tranſparent Glaſſe; the ſight doth pierce through them all as one, and viewes them all as one, although they are ſeverall, and of exceeding great thickneſſe.

Q. Into how many Regions is the Ayre diuided?

A. The Ayre is diuided into three Regions, by the Naturall Phyloſophers, both of ancient and moderne times: that is to ſay, into the higheſt, loweſt, and middlemoſt Region: in the higheſt Region turned about by the Element of Fire, are bred all Lightnings, Fire-drakes, Comets, Blazing ſtars, and ſuch like.

In the middle Region, all cold and watry impreſſions, as Froſt, Snow, Ice, Haile, &c.

In

In the lowest Region somewhat more hot
by reason of the beames of the Sunne, reflecting from the earth, are bred all clouds,
dewes raines, and such like.

A fourth obseruation thereof.

If the Sun shine on S. *Paul's* day, it betokeneth a happy and prosperous yeere.

If on Candlemas day, a cold and hard succeeding winter, according to the verse,

*Si Sol splendet scilicet Maria purificante,
Maior erit glacies post festum quam fuit ante.*

Englished :

When on the purification Sun hath shin'd,
The greatest part of winter comes behind.

Likewise it is obserued, that if the Sunne shine on Easter-day, it shines on Whit Sunday likewise.

*A briefe Discourse of the Naturall causes
of sundry Meteors; as Snow, Haile, Raine,
Winde, things well knowne in their
effects, though darkely in
their causes.*

*Happy his state, above the fate of Kings,
That could but truly know the cause of things.*

You must first understand, that all watry
Meteors, as Raine, Snow, or such like, are
but

but a moyſt vapour drawne vp by the vertue of the Sun, and the reſt of the Planets, into the middle Region of the Aire: where being firſt congealed, are afterwards diſſolved, and fall vpon the earth, as Haile, or Raine.

Of the Raine-bow, and the effects thereof.

If two Rainebowes appeare at one time, they preſage Raine to enſue: but if one Rain-bow preſently after Raine, it betokeneth faire weather.

Danews in his *Phyſickes* ſaith, the Rain-bow is made by reaſon of the Sun-beames beating vpon a hollow cloud, their edge being ſo repelled and beaten backe againſt the Sunne, and thus ariſeth variety of colours by the mixture of clouds, ayre, and fiery light together; but as he ſaith, it portendeth little alteration or change of weather.

Of the winde, what it is, what the motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it cometh, nor whether it goeth, as teſtifieth the holy Writ.

Firſt, then you haue to vnderſtand that

Ari-

Aristotle and the rest of his sect, doe define the Wind to be an Exhalation, hot and dry, ingendred in the bowels of the earth, where breaking his prison, and violently rushing hereout, is carried side-long vpon the face thereof.

Q. Why is not the motion thereof right upward and downward, as well as alwayes side-long?

A. Because that whilst by his heat hee striueth to mount vp and carry his course through the three Regions of the Ayre, the middle Region by his extreme doth alwayes beat it backe; so that thereby, together with the confluence of other exhalations rising out of the earth, his motion is forced to be rather round than right: and the reason why he bloweth more sharply one time than another, and in one place more than in another, and sometimes not at all, is as fumes that arise out of new exhalations, and out of Floods, Fennes, and Marshes, may ioyne with it to increase his force; the defect or dulnesse whereof may either allay or increase it: as also the Globe or rotundity of the earth, may be the cause of the blowing of it more in one place than in another; or mountaines, hills, or woods, may hinder his

his force from blowing in all places equally; whereas vpon the plaine and broad Sea, it bloweth with an equall force; and as for the stilnesse or ceasing thereof, it commeth to passe diuers wayes, either by frost closing or congealing vp the pores of the Earth, whence it should issue, or by the heat of the Sunne, drying vp fumes and vapours that should encrease it, and whereof it is engendred.

The nature of the foure principall Winds, and their effects.

1. **S***olanus*, or the East-wind, is hot and dry, temperate, sweet, pure, subtile, & healthfull, and especially in the morning, when the Sun riseth, by whom he is made more pure and subtile, causing no infection to mansbody, but expelling it.

2. *Zephirus*, or the West-wind, is temperate, hot and moist, and wholesome, especially in the euening; it dissolueth frost, ice, and snow, and maketh flowers and grasse to spring, and some write that it produceth Thunder.

3. *Septentrio*, or the North-wind, is for the most part cold and dry, repelling moisture and raine. And though it cause cold
and.

and numnesse, so nipping the fruits of the earth, and many times the forward buds of the Spring, yet it driueth away infectious and noysome ayres, and so is a meanes to preferue health.

4 *Auster* or *Notus*, the South winde, is hot and moist, breeding thicke clouds and sicknesse.

Naturall causes of Earth shakes.

Plenty of Windes get into the bowels, holes, and cranies of the earth, and violently rushing out, and the earth suddenly closing vp againe, causeth the shaking or Earthquake, which is generally a fore-runner of Warre.

Of Thunder and Lightning.

VHen an Exhalation hot and dry, mixt with moisture, is attracted into the middle Region, & there inclosed in the body of a cloud; now these two contraries thus included in one place together, fall at variance, and cannot be reconciled, but breake the prison wherein they are pend: the violent out-rushing whereof maketh a noise which we call Thunder, and the fire
Light-

Counsellor.

Lightning, being both borne at one instant, although the Lightning be the first perceived in regard of the quicknesse of the eye before the eare.

Of the strange effects of lightning.

THat which is dry burneth not at al, that which is moyst burneth not likewise, but blasts, and alrereth the colour; but that which is cleere is of a strange operation, for it draweth vessels dry, without hurting the caske, melteth the Silver, without hurting the bag, breaketh the Bones, and hurteth not the skinne, killeth the Childe in the wombe, without hurt to the Mother.

It hurteth not the Lawrel tree, entreth not aboue a yard into the earth, such as are shadowed with the skins of Seales, Sea-calues, and the Eagle, are safe, as *Plinie* stories it.

The Ancient Egyptians, which were the first and best Astronomers, haue obserued certaine yeers in a mans life to be very dangerous, and these they name Climactericall or Starry yeeres. Now a Climactericall yeere is euery seuenth yeere of a mans life; the reason is, because then the course of the Planets returne to *Saturne*, who most
com

commonly is an enemy to our good. And as the Moone, which is the neereſt and next Planet vnto vs, and ſwifteſt of courſe of all other, paſſeth almoſt euery ſeuenth day into the contrary Signe of the ſame quality from whence ſhee came forth, and ſo by that meanes bringeth in the Criticall dayes : So *Saturn* which is the Planet furtheſt from vs, and ſloweſt of courſe, (for he reſteth in one ſigne ſo many yeeres as the Moone doth dayes) bringeth in likewise theſe Clymaſtericall yeeres, and cauſeth ſundry mutations to follow ; hence it is that in the ſeuenth yeere Children doe caſt and renew their teeth.

*Hereafter follow certaine Clymaſtericall
and dangerous yeeres of a
mans life.*

THe 49 yeere compoſed of ſeuentimes ſeuē, dangerous; 56 yeere to men eſpecially borne in the night ; 63 yeere to thoſe borne in the day time, by reaſon of the dryneſſe of *Mercury* and *Venus*.

Wherunto *Clauius* the Emperor ſeemes to conſent, whereto this effect he writeth to his nephew, to reioyce with him, hauing paſſed

passed over that deadly yeere and enemy to old age 63. in which number the 7 and 9 doe concur, as *Hoffman* to that purpose more largely in his *Book De diebus & annis criticis*, reciteth.

The Criticall dayes of a mans life being collected throughout every Moneth, are observed these following:

1. and 7. of *January*.

1. and 4. of *February*.

1. and 4. of *March*.

8. and 10. of *April*.

3. and 7. of *May*.

10. and 15. of *June*.

10. and 13. of *July*.

1. and 2. of *August*.

3. and 13. of *September*.

3. and 10. of *October*.

3. and 5. of *November*.

7. and 10. of *December*.

There are likewise in the yeere more especially to be obserued three dangerous Mundayes to begin any businesse, fall sick, or vnder take any iourney.

First Munday in Aprill, on which day *Cain* was borne, and his brother *Abel* slaine.

Second

Second Munday in August, which day Sodom and Gomorrah were destroyed.

31 Of December, which day *Judas* was borne that betrayed Christ.

Of the 4 humours in mans body, and how they reigne in their courses, and first what a Humour is.

A Humour is a distillation of a moyst and running body, into which by the Limbecke of the Liuer the meats are conuerted, and diffused through the veines and allies of the same, for the better nourishment thereof : and are thus according to *Lemnius* described in his Booke *De quatuor Complexionibus*.

1. Sanguine humour.

The blood or Sanguine humour, is moist and ruddy, and hot ; the principall seat or cisterne thereof is the Liuer or Anwel-head that watereth the whole City or body of man, out of which issue forth the vitall spirits, like vnto small and gentle winds that arise out of rivers and fountaines.

2. Phlegmaticke.

The Phlegmatike humour, is of colour white

white and brackish, and like vnto drops of fat: his fat is chiefly in the kidneyes, which separate to themselues the water from the blood, diuiding the blood into the veynes, and expelling the water into the vrine.

3. *Choler.*

It is hot and fiery, and to the taste bitter, like vnto Herbegrace or Rue; and it serueth not onely to clense the guts from filth, but also to califie the Liuer, and to preserue the blood from putrifaction.

4. *Melancholy.*

The Melancholy Humour is blacke and earthly, resembling the lees of blood, and hath his seat in the Spleene, of which one thus writeth:

*The Sanguine causeth cheeresulnesse,
The Melancholy despaire,
The Cholericke is churlish,
The Phlegmaticke is faire.*

Euery one of these Humours reigne fixe houres; Bloud is predominant from nine of the clock at night, till 3 of the morning; Choler, from 3 of the clock in the morning till nine of the same day; Melancholy, from 9 till 3 in the afternoone; and Phlegme

L from

from three in the afternoone till 9. at night.

Also Blood hath his dominion in the Spring, Choler in the Summer, Melancholy in Autumne, and Phlegme in Winter, as *Lernius* thus further in his said Book testifieth. From all which diuersity and seuerall dispositions, ariseth the diuersity of fantasies and dreames.

Q. How are those instanced?

A Thus, because according to the opinion of Authors, the complexion ouer-laid with humours, is the cause of dreames and all diuersity therein; for the Cholericke ouer-laid with Choler, dreames of fury, anger, stabbing, and matters of wrath: the Sanguine, of beautifull women, gardens, fresh colours, and the like: the phlegmaticke of seas, riuers, drownings: the Melancholy, of darke places, graues, Cells, and headlong precipitations.

Q. What credit or certainty is there to be attributed to dreames, and which are held the most portendous and significant?

A These, as they are obserued by experience, and set downe by Authors, to dreame of Eagles flying ouer our heads, to dream of marriages, dancing and banquetting. foretels some of our kinsfolkes are departed; to
dreame

dreame of siluer, if thou hast it giuen to thy
 selfe, sorrow; of gold, good fortune; to lose
 an axle-tooth or an eye, the death of some
 friend: to dreame of bloody teeth, the death
 of the dreamer; to weepe in sleepe, ioy: to
 see ones face in the water, or to see the dead
 long life: to handle lead, to see a Hare, death:
 to dream of chickens and birds, ill luck; &c.

Hereunto are annexed certaine verses
 describing the person and quality of that
 Child of chace, or Lady *Pecunia*: written
 long since by that Gentleman of quality

I. T. and as something pertinent
 to our purpose herein-
 to inserted.

SHe is a Lady of such matchlesse carriage,
 Wedded to none, though sought of all in
 marriage.

She may be kist, yet neither washt nor clipt,
 And if you woo not wary, soone o're slept:

She may belong, and yet be honest too,

To many Merchants spite they all can doe,

Who e'r atchines her, speake her ne'r so faire,

Shee'll not stay long before she take the ayre.

Shee'll stay with no poore man, her state's so great

A rich man may her for a time intreat.

L 2

She

She goes in cloth of siluer, cloth of gold,
 Of severall worths and values manifold.
 But when she goes in golden robes best dight,
 Then she's suspected for to be most light.
 She needs no Physicke to recover health,
 For she's still currant, and as rich in wealth,
 Some Irish Lady borne, we may suppose,
 Because she runnes so fast and neuer goes.
 If she be wrong'd in name, and ill abide it,
 Of all men, Iustice Touchstone must decide it.
 He that thus does, and all doe then to gaine her,
 Being so atchiev'd, she is but slippery hold.
 And will be gone, vlesse by force you straine her,
 Changing her humour to another mold,
 By pence and halfe-pence, and such little crums,
 Which of themselves so sleightly men doe prize,
 In time are eaten vp those larger sums,
 That did not by such petty parcels rise:
 Like little drops that of themselves not fear'd,
 Yet doe in time together so much slip,
 That where no danger at the first appear'd,
 It after comes to beare, or drowne a ship.
 Thy pence a day that may be sav'd from wast,
 When thou dost see in one yeere their amount,
 Will be by this presentment held more fast,
 And weigh'd as thrift perswades, in more account
 Which unsuspected theefe that all may know it,
 I le waste but few lines more before I show it.

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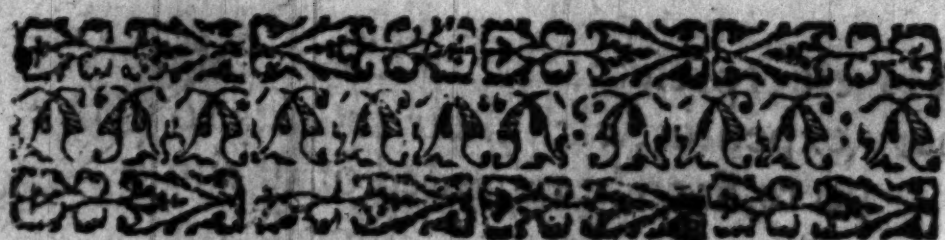
Those

way.

A brieft representation of idle or extraordinary expences, with their amouts to in the yeere, fit to be regarded of all those that out of a wary disposition intend to thrive.

The Induction.

HE that makes conscience of a veniall sin,
 Into a mortall seldome falleth in.
 He that not slightly passeth passeth or'e one day,
 Throwes not in thriftelesse uses yceres away.
 He that makes conscience for to speake the truth
 Seldome forswears himselfe in age or yout'h.
 Euen so he that a penny gripeth fast,
 Seldome throwes pounds or crowns away in wast.
 As contrary, he that o're-lookes those small
 And petty mities, easily sinkes in all.
 A penny is a small regardlesse summe,
 Yet may it in some time to something come.
 Therefore obserue this Table, thou shalt know
 How great those little in small time doe grow,
 And how with easie steps they doe decay,
 Those that ne'r reckon pence they waste this way.



By the day.

By the Weeke.

A Farthing.

1.d. ob. q.

A halfe-penny.

3.d. ob.

A penny.

7.d.

2 pence.

14.d.

3 pence.

21.d.

4 pence.

2.s. 4.d.

5 pence.

2.s. 11.d.

6 pence.

3.s. 6.d.

By the Moneth.

By the yeere.

7.d.

7.s. 8.d. q.

14.d.

15.s. 2.d. ob.

2.s. 4.d.

30.s. 5.d.

4.s. 8.d.

3.l. 10.d.

7.s.

4.l. 11.s. 3.d.

9.s. 4.d.

6.l. 2.s. 6.d.

11.s. 8.d.

7.l. 12.s. 1.d.

14.s.

9.l. 2.s. 6.d.

*All which said seuerall Rates, may bee thus
more easily summed up, after the manner
of Exchequer, reckoning
as followeth.*

A penny a day is by the yeere one pound,
one halfe pound, one groat, one penny.

Two pence a day by the yeere, two pound,
two halfe pounds, two groats, two pence.

Three pence a day is by the yeere three
pound, three halfe pound, three groats,
three pence.

Four pence a day is by the yeere four
pound, four halfe pound, four groats,
four pence.

And so forward of the rest, being a cer-
taine and general rule to calculate what sum-
or quantity you please.

The mouth of Vlury being opened, yet
herfangs not pulled out, (as some Iewes
were in King Johns time in England) but
her teeth discovered, that the borrower may
beware: To which effect is shewed, how
much diuers principall summes, with inte-
rest, and interest vpon interest, amount to
in seuerall yeeres, after 10 in the 100, and
8 in the 100.

| | Yeere. | 1. l. | | | | | 2. l. | | | | | 3. l. | | | | |
|----|--------|--------|-----|-----|-----|----|---------|-----|-----|-----|----|---------|-----|-----|-----|----|
| | | l. | s. | d. | ob. | q. | l. | s. | d. | ob. | q. | l. | s. | d. | ob. | q. |
| 1 | | 1. | 2. | 0. | 0. | 0. | 2. | 4. | 0. | 0. | 0. | 3. | 6. | 0. | 0. | 0. |
| 2 | | 1. | 4. | 2. | 0. | 3. | 2. | 8. | 4. | 1. | 2. | 3. | 12. | 7. | 0. | 1. |
| 3 | | 1. | 0. | 7. | 0. | 3. | 2. | 13. | 2. | 1. | 3. | 3. | 19. | 10. | 0. | 2. |
| 4 | | 1. | 9. | 3. | 0. | 3. | 2. | 18. | 6. | 1. | 2. | 4. | 7. | 10. | 0. | 1. |
| 7 | | 1. | 18. | 11. | 1. | 1. | 5. | 17. | 11. | 0. | 2. | 5. | 16. | 11. | 0. | 0. |
| 14 | | 3. | 15. | 11. | 0. | 3. | 7. | 11. | 11. | 0. | 2. | 11. | 7. | 10. | 0. | 1. |
| 21 | | 7. | 3. | 0. | 0. | 0. | 10. | 16. | 0. | 0. | 0. | 21. | 4. | 0. | 0. | 2. |
| | | | | | | | | | | | | | | | | |
| | Yeere. | 10. l. | | | | | 20. l. | | | | | 40. l. | | | | |
| | | l. | s. | d. | ob. | q. | l. | s. | d. | ob. | q. | l. | s. | d. | ob. | q. |
| 1 | | 11. | 0. | 0. | 0. | 0. | 22. | 0. | 0. | 0. | 0. | 46. | 0. | 0. | 0. | 0. |
| 2 | | 12. | 2. | 0. | 0. | 0. | 24. | 4. | 0. | 0. | 2. | 48. | 8. | 0. | 0. | 0. |
| 3 | | 13. | 6. | 2. | 0. | 3. | 26. | 12. | 0. | 4. | 1. | 53. | 4. | 9. | 1. | 0. |
| 4 | | 14. | 12. | 9. | 1. | 2. | 29. | 5. | 7. | 1. | 1. | 58. | 11. | 3. | 11. | 0. |
| 7 | | 19. | 9. | 8. | 1. | 2. | 33. | 19. | 5. | 1. | 2. | 77. | 18. | 11. | 1. | 1. |
| 14 | | 37. | 9. | 6. | 0. | 0. | 75. | 19. | 0. | 0. | 0. | 151. | 18. | 0. | 0. | 0. |
| 21 | | 74. | 0. | 0. | 1. | 1. | 48. | 0. | 1. | 0. | 1. | 196. | 0. | 2. | 0. | 3. |
| | | | | | | | | | | | | | | | | |
| | Yeere. | 50. l. | | | | | 100. l. | | | | | 200. l. | | | | |
| | | l. | s. | d. | ob. | q. | l. | s. | d. | ob. | q. | l. | s. | d. | ob. | q. |
| 1 | | 55. | 0. | 0. | 0. | 0. | 110. | 0. | 0. | 0. | 0. | 220. | 0. | 0. | 0. | 0. |
| 2 | | 60. | 10. | 0. | 0. | 0. | 121. | 0. | 0. | 0. | 0. | 242. | 0. | 0. | 0. | 0. |
| 3 | | 66. | 11. | 0. | 0. | 0. | 133. | 2. | 0. | 0. | 0. | 266. | 4. | 0. | 0. | 0. |
| 4 | | 73. | 4. | 1. | 0. | 2. | 146. | 8. | 2. | 0. | 3. | 291. | 16. | 4. | 1. | 2. |
| 7 | | 97. | 8. | 8. | 1. | 0. | 192. | 17. | 5. | 0. | 1. | 389. | 14. | 10. | 0. | 3. |
| 14 | | 189. | 17. | 6. | 0. | 0. | 379. | 15. | 0. | 0. | 0. | 752. | 10. | 0. | 0. | 0. |
| 21 | | 270. | 0. | 3. | 0. | 0. | 540. | 0. | 6. | 0. | 0. | 1080. | 1. | 0. | 0. | 0. |

By this Table you may easily perceiue what the principall, with interest, and interest vpon interest, from many summs amounts vnto, and how in euery 7 yeeres (what sum soeuer) the Interest almost ouertaketh the Prin-

Principall, and which for the eaſines thereof, needs no further explication.

Admiratio.

That many ſhould engender thus & breed,
Is againſt nature ſpringing from no ſeed :
Yet ſee this Vſury that's eu'r running,
Inſenſibly deuoures a ſtate with cunning :
See how it eates, and yet no teeth you ſee,
It is a Monster ſure, what ſhould it be ;
In ſeu'en yeeres, a terme of time but ſmall,
The Inter'eſt lookes as big as Principall :
A forward whelp like to his dam or mother
And euery yeer bites deeper ſtil than other.
Therefore who e'r thou art that mean'ſt to
thriue,

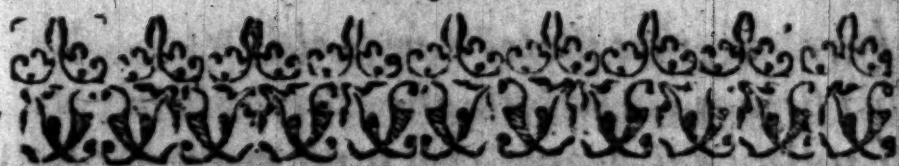
Forbear that iaw that ſwallowes men aliue.
So ſhalt thou liue thy happy dayes to ſee,
And ~~for~~ ſhall not to thee ~~funus~~ be.
And though this bee the gulfe that moſt
men feare,

Yet th'other petty channel come not neere,
For 'tis all one, th'effect ſo vnderſtood,
To drown i'th deepeſt ſea, or ſhallowſt flood
And therefore to this ruine if thou haſt thee,
Al'sone, if firſt or laſt, or whether waſt thee
And therefore if thou meane to liue a ſhore
Through *Scylla* and *Charybdis* ſaile no more

Certaine rules follow in this Table, to direct the borrower or lender, the even broad way (because some wil be walking therein) that they slip not too much on either side, to the right hand of vnlawfull gaine, or the left hand of ignorant losse, shewing the iust and more reasonable Interest as it is now tolerated after 8 in the 100. *per annum*, from 1 pound to 100 pounds, not allowed.

| l. | s. | d. | pts | l. | s. | d. | pts |
|----|----|----|---------------|-----|----|----|-----|
| 1 | 1 | 7 | $\frac{1}{5}$ | 20 | 1 | 12 | |
| 2 | 3 | 2 | $\frac{2}{5}$ | 30 | 2 | 8 | |
| 3 | 4 | 9 | $\frac{3}{5}$ | 40 | 3 | 4 | |
| 4 | 6 | 4 | $\frac{4}{5}$ | 50 | 4 | 0 | |
| 5 | 8 | 0 | 0 | 60 | 4 | 16 | |
| 6 | 9 | 7 | $\frac{1}{5}$ | 70 | 5 | 12 | |
| 7 | 11 | 2 | $\frac{2}{5}$ | 80 | 6 | 8 | |
| 8 | 12 | 9 | $\frac{3}{5}$ | 90 | 7 | 4 | |
| 9 | 14 | 4 | $\frac{4}{5}$ | 100 | 8 | 0 | |
| 10 | 16 | 0 | 0 | | | | |

Certaine



*Certaine Rules and Admonitions in way of
Purchase or sale, to direct the ignorant Seller
or Buyer, briefly shewing what any Lease, An-
nuity, or Purchase may be worth according to
the most vsuall rates of these times, and what
caueat and circumspection enery Purchaser
ought to haue, that he may freely and
commoniously enioy what he
purchaseth.*

*To which purpose this inserted Rule is very
pertinent.*

*Hee that would purchase, and would gladi-
know*

*Which way he might securely put forth so,
For his more safety let him not be nice,
To ponder these few rules for his aduice.*

F*irst see the Land that thou intendst to buy,
Within the sellers title cleere doth lye:
And that no woman to it doth lay claime,
By Dowry, Ioynture, or some other name
That may it cumber; know if bond or free
The tenore stand, and that from each feoffes*

It be releast, that the seller be so old,
 That he may lawfull sell, thou lawfull hold,
 What thou hast bought, that is not morgag'd lye,
 Nor yet intaled on Posterity:

Then whether it stand in statute bound or no,
 Be well aavis'd what quit-rent out must goe,
 What custome-servuice hath beene done of old
 By those that formerly the same did hold:

And if a wedded woman put to sale,
 Deale not with her, unlesse she bring her male:
 For she doth under couert baron goe,
 Although some times, some traffique so (wee
 know:)

And if it may in any wise be done,
 Make thus with warrantize thy Charter runnes
 To thee, thine Heires, Executors, Assignes,
 For that beyond thy life securely binds:
 So this foreseene, thus done, may that prevent,
 That after makes rash buyers to repent.

And yet when I haue shew'd all rules I can,
 T'assure thee more, deale with an honest man.

When a man doth purchase Land, either
 in Fee-simple or by Lease, especially these,
 with some other obseruations, are to be in-
 quired and looked into, for there is none so
 confident, or so ignorantly simple, but in a les-
 ser matter, if he buy but a horse, will obserue

his

his pace, his shape, his soundnesse, and whether he be in the right of the seller, & therefore in this matter of so great importance, how much more curious and scrupulous ought a man to be? And yet haue I knowne some purchase, and some sell, with as much rashnes and vnaduice, as they that cut wood ouer head, the chips falling into their eyes, that they see not what they doe; ignorant themselves, and yet in foolish thriftinesse, will spare to bee informed by the learned; Then first consider the Title, the Tenure, the drawing of the Euidences, the yeerely value, the quantity, quality, & nature of the place, the conuenience and best improofe of the same: if it be a house and Land in the Countrey, obserue the Fences, Hedges and Ditches, and the meanes to preserue them; what conuenient water, the housing, how commodious, how in repaire, if otherwise, the supposed charge to doe them, the Situation, the Ayre, the wayes faire or troublesome, what wood, what Commons belong thereunto, what commodities it chierly yeeldeth, and where they may be best vented, household necessities how neere, or farre off to be had, and the like, but especially the Title & Tenure, for some customes in both
are

are very troublesome, chargeable, and seruiceable, as the Tenure in *capite*, where the Sons and Daughters being heires to some person that held his Land either of the king in chiefe, or of some inferiour person by Knights seruice; whose heire male being vnder the age of 21 yeeres, and the female within the age of 14 yeeres, the Lord or some one neereſt to the King, and furtheſt from the Land, ſhall haue the Ward or cuſtody of the body, or of the Lands ſo holden of him to his own vſe, vntil they come to theſe ages, without making account to the heire, when he or ſhe comes to age, as Law-bookes will tell you and the reaſon is, that the Lord ſhall haue the Land to his owne vſe, and not the profits redound to the vſe of the Ward in his minority, is for this reaſon, which was the originall and commencement thereof, for you muſt note, that he whoſe Son or daughter is thus to be guarded and his Land to be diſpoſed by the lord, was in his life time bound by the tenure of his Land, to doe manly and actuall ſeruice in perſon in time of Warre, or to keepe a Caſtle with ſome kinde of warlike weapon in the time of warre or peace, and theſe kinds of capitall ſeruices, were called either

Tenures - 5

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Tenures in *Capite* as holden of the King who is the chiefe *Eſcuage* vncertaine, *Grand Serieantier*, or ſome other like ſervice, and was called *Servitium militare*, ſervice of a Souldier, now called knights ſervice, for the title of knighthood came firſt by Military ſervice, and *miles* ſignifying a ſouldier, ſignifieth alſo a Knight, though euery Knight be not now a Souldier by profeſſion, yet euery approued Souldier is a Knight by imputation, for he that holdeth by theſe ſervices, though he be not a Knight, the ſervice is called Knights ſervice; and theſe ſervices were not to be diſcontinued, for to that end were the Lands firſt giuen by the King, and other inferiour Lords of Mannors, that they might haue the continuall ſervice of their Tenants, and therefore whenſoeuer the Tenant of ſuch a Tenure dyed, hauing none to ſupply the place of like manly ſervice, the Heire being vnder age, and not of power, the Lord was and is ſuppoſed to bee bound for the defence of the Realme, to performe the ſervice by a perſon for whom hee muſt anſwere in the Heires minority, and becauſe the charge was in former times great and dangerous, and the Land giuen onely for that cauſe
the

The Lord was to keepe the Heire, and to see him trained vp, and made fit for the same seruice, and for his maintaining and supply of the seruice, to haue the vse and profit of his Land, vntill he come to be able to performe himselfe in person: and so much for that Tenure and the Original thereof, more seruile and chargeable then any other: there are also diuers other Tenures & Customes, which are respectiue to be looked into, of w^{ch} there is one called Copsy-hold estate, which tenure in some kind is base, & those are Tenants that hold by the Verge at the Will of the Lord; But copsy-hold Lands are very ancient, before the Conquest in the *Saxons* time. Some Mannors and inheritances descend after the death of an Ancestor, to the youngest aswell as the eldest sonne, and the youngest sonne shall inherit; as in *Burrough* English, if yee haue not a sonne, his youngest brother: as at *Edmonton* in *Middlesex*, In *Ottery*, *St. Mary* in *Devonshire*, the Land which is customary of inheritance, descends to the youngest sonne or youngest daughter.

In the same manner a man that holds that kinde of Land in right of his wife, and she dye the Husband liuing, hee shall inioy the

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the Land as long hee liues vnmarried, though he haue no issue by her.

The like custome is there in a Tenure called Fiue-acre-land, and descends likewise to the youngest Son or daughter.

In the same Mannor there is a Tenure called *Old Burton* land, which descends to the eldest Sonne or Daughter, and the wife of such a Tenement shall hold during her life, though she marry, and the Husband of a wife inheritrix of that Land, shall hold after the death of his wife, as long as he is vnmarried. The Custome of some Mannors is, that if the Tenant die ceased of fiue Acres or vnder, then the youngest Son shall inherit, but if aboue, then all the sons shall inherit.

The Custome of some Mannor is, that neither the Wife shall haue Dowry, neither the Husband hold by courtesie, and the Custome of some other Mannor is, that thee shall haue the third part of the Rent, as at *Busbi* in *Middlesex*, and no part of the Land in Dowry.

In some Mannors the Wife being a virgin at the time of her marriage, shall haue all the Coppelhold for her francke bancke, whereof her husband dyed seized, and many

ny the like in diuers other natures, 'at *Kylmerden* in *Somersetshire* the Wife hath Widowes estate, and if she marry, she loseth the Land, but if shee be found incontinent, and come into the next Court, riding a-stride vpon a Ram, and in open Court, say to the Lord or his Steward;

For mine Incontinence I take this taske,

Therefore to haue my Land againe I aske.

By that she laues what by incontinence she had formerly lost, and shall not forfeit her Land.

In the Manor of *Celsingham* in *Glocestershire*, is a Custome, that a man cannot marry his daughter to any man, neither can a Widow marry without the Lords licence; and if a man by his Wife haue neuer so many children and dye, his Widow may marry another man, and hee shall carry away all the Land after the death of his Wife from all the former children, and hee may marry againe to bee a hundred yeeres old with a Girle of but 13 or 14 yeeres old, and shee shall carry away the Land from all the heires. Some Mannors doe allow the Tenants of the same, to let the Land for three yeere, some for more without the Lords Licence, when in some others to let the
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same for above a yeere, is a forfeiture, and neither though he let it but for one yeere, may he let it out a second, till he haue kept it a yeere in his hands, except he haue Licence. The Honour of *Rayly* in *Essex* hath a Custome court kept yeerely the Wednesday next after St *Michaels* day; where the Steward writes only with a Cole, keeps his Court in the night without any light at al, at a place called the Kings hill without the Towne, and many Mannors and men of great worth hold of the same, and doe seruice vnto this strange Court, where the Steward calls them with as low a voyce as possible he may, giving no notice when hee goes to the Hill to keepe the same Court, & yet he that attends not, is to be amerced.

And thus you see the diuersity of customs, some in course of inheritance of Lands, some in way of womens Dowries, some in matters of forfeitures, some in works, some in Rent, some in Fines, and the like: and therefore much warinesse and circumspection behoues a Purchaser.

The end of all mens endeauours for earthly things, is but to nurse the life, with Honour and with wealth, to haue al appliances for pleasure, profit, and respect in wayning age

age, these grounds in true vnderstanding not so impulsive as they are made, and yet wee see to what diuers thoughts, consultations, and reaches, they bend mens endeauours, to compas the one, that they may environ the other, and therefore with the tyde of mens affectiōs, I endeauour to swim along in cutting out some little channells of profit, with the ignorant, yet worldly-minded man, pelting in a lower, yet harder kinde of taxe, not for want of meanes, but for want of knowledge, in not vnderstanding the valuation of Leases, Annuities and Purchases, many times loseth that in a day by omitting a bargaine falling into his hands, w^{ch} many moneths labour doth not counteruaile, and therefore by some directions to bring a little Torch-light to the purblind ignorant, I haue indeauored to set downe some Rules of furtherance in this kind. And therefore to that purpose first I demand, what kinde of purchates are most profitable, whether Fee-simples or Leases; if of Leases, whether a Lease of 40, 50, or 100. yeeres, or of 21. be most profitable? To which I answer, this question is to be valued according to the lesser or greater summe or sums of money that the Purchaser hath to bestow: for if a
 — Gentleman

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Gentleman haue 10000. Pounds in his purse, or more, then as the nature of man is ambitious, thereby hee hath hope in purchase of a Fee-simple, to confirme an hereditary succession to his posterity; and the meanest Frecholder wil say, it is a great content for a man to dwell vpon his owne, and to haue a certainty for his Heyre, all which Fee-simples establish; yet withall, you must think he is not so free, but he is subiect vnto many seruices whereunto some inferior Tenures are not, althogh most men thinke it so precious a thing to be a Free-holder, such a quiet to a mans mind to settle himselfe vpon his owne earth, to know his Heire certaine.

Leases, say they, are but of base account, the Lessee many times hauing his Lease taken ouer his head, when free Inheritance cannot be shaken, and to purchase for life, wee know is but a slender hold at the best, and yet lately more vncertaine than euer, as hath beene by the sudden fall of many thousands experienced, of the breuity whereof these Verses seeme to complaine.

*So short's this life, that euery Peasant strines
In a torne house or field to haue three lines.*

*What man is he that liues vnto the age,
Fit to become Methusalem his Page?*

Now

Now amongst all these exceptions against Leases, and pleading for Free-hold inheritances, if any one shall aske mee whether I thinke it more profitable to purchase Land in Fee-simple, or to buy a Lease, I answer, For small portions of money, Leases; to this peradventure will some say, Why a Lease is gone in the third part of a mans age, vnlesse it be for 40. 50. or 100. yeeres, vpon a Lease of such length there were some stability; Notwithstanding, I hold a Lease of 21. yeeres to be more profitable, although to some it may seeme strange, for put case you haue 1000 pounds in your purse, and you will purchase a Lease of 100 yeeres, it will cost you 13 yeeres purchase at least, so your 1000 pounds will buy about 80 pound *per annum*, which will not amount to the vse of your money at the rate of tenne pound *per cent.* as I put the case by 20 pound *per annum*, but if you buy a Lease for 21 yeeres, you may haue it for 7 yeeres purchase at the former rate of money, so will your 1000 pound buy a lease worth 140 pound a yeere exceeding the interest of your money, 40 pounds a yeere, & so in the greater you lose 20 pounds a yeere, in the lesser you gaine 40 pounds a yeere : then iudge whether

is better 100. or 21. yeeres.

A father dyeth and leaueth his sonne 20. Nobles a yeere cleere by Lease, the Lease 16 yeeres to come, the Son would sell the same for one entire summe of money, the *quere* is what this Lease is worth in ready money, and what he may demand for the same?

I answer, he may demand at the passage of money now at least 6 yeeres purchase, which is 40 pounds, that rate it will yeeld and hardly more.

One hath a Lease of 10 pounds a yeere cleerely comming in, 21 yeeres in the continuance, the party desirous to sell the same, would know what sum of money hee may iustly demand? the answer is, it is worth 8. yeeres purchase, 8 times 10. is 80 pound, the value thereof to be demanded.

Another hath an inheritance of Fee-simple to the value of 25 pounds a yeere, and being desirous to sell the same, would know at the present rate of money now, what it would yeeld.

To this I answer, some 18 yeers purchase or thereabouts, according to the situation and esteeme, which is 450 pounds.

And thus are all Leases, Annuities, and Purchases, to be valued, according to how many

many yeeres Purchase they wil yeeld, which are sometimes more, and sometimes lesse, according to the rates of money.

Certaine Admonitions to Country-men.

HE is branded with the name of a slug-gard, that would not goe forth, because the weather was cold, and a Lyon was in the way.

But he shall be knowne by the cognisance of a foole, that forbears his worke or iourny, because his Almanack saith it shal raine.

Sow not the seed of dissention, lest thou reape the haruest of repentance; neither take vp Law as thy instrument, or reuenge vpon euery small occasion, lest in the end thou be foyled with thine owne weapon; for this know, that although euery Terme haue her seuerall returnes, yet if thou be too conuersant herein, thy purse shall find more goings out than returnings in.

Poore Countrey-men for the most part, it is your wisdome to follow the direct rules of your Almanack, either for Phlebotomie, or other directions for the health of the body, for sowing or setting of Seeds or Plants, for the cutting of the hayre, for the gelding

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gelding of your Cattell,&c. Yet where the great Doctor both of health and wealth, of Soule and body, shall giue you rules by his Word, by his messengers, *Hac fac & viues*, This doe and you shall liue: or as it was siue thousand yeeres since and vpward, spoken to our first parents, *Hac facite & moriemini*, do this, & you shall dye: yet it will be more curious with the purblind world to follow your petty anniuersary Oracle, concerning many times, their vncertaine directions, and but about trash and trumpery, stickes and shreds of but small auailance, then that matter of all primary importance, and for which, many thousands now smart, that cannot come here to complaine.

For thy choyce of good and auoyding of euill dayes, for the speed or hinderance of any businesse thou takest in hand, I aduise thee not to bee greatly scrupulous therein, though some haue bene curious to obserue them: for to the good, all daies are good, as to the euill, all dayes are euill.

Concerning the causes of sundry Meteors, you for the most part thinke that they haue none more than the immediate hand of God: to which I answer:

The wind bloweth where it listeth, and thou

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Basse, W.

thou hearest the sound thereof. The Thunder roareth where he listeth. God holdeth the waters in his fist, weigheth the hills and mountaines in a ballance, and sayleth vpon the wings of the wind. Yet thou that thinkest, and rightly thinkest, and so answerest to him that demandeth: They come from God; yet withall know, they come not so immediatly from him, that they haue no secondary causes as his instruments wherof they proceed & are effected, as hath in this Treatise more largely beene declared.

*Here follow the Iles, Ports, and principall
Riuers of ENGLAND.*

The ILES.

Wight.

Anglesey.

Farney.

Iersey.

Alderney.

Man.

Sheppey.

Silley.

Garnsey.

The Ile of

The

The five PORTS.

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|-------------|-----------|
| Doner. | Sandwich. |
| Rye. | Rumney. |
| Winchelsey. | |

To which we adde,

{ Hastings.
and
{ Hise.

Principall RIVERS in ENGLAND.

| | |
|---------|----------|
| Thames. | Seuerne. |
| Humber. | Trent. |
| Dee. | Ouse. |
| Tine. | Twide. |
| Midway. | Anon. |
| Weaner. | Mercey. |

These Rivers through our Iland fairly glide,
As through the veynes, our red Sea keepes her
tyde.

And both at last their various streames impart,
One to the Sea, as th' other to the heart:
And by the ebbes & flowes, these Channels giue
As th' Ocean is increast, our bodie's line.

The end of the Country-mans
Counsellor.

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Basse, W.

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SPHINX AND OEDIPVS.

Yet further propounding
and dissolving of
RIDDLES.

O R,

A Supplement, or new Supplie
of Additions, pertinent to this
former *Miscelanie, or Helpe*
to Discourse.



Printed at London for Leonard Becker,
and are to be sold at his shop in the
Temple neere the Church. 1631.

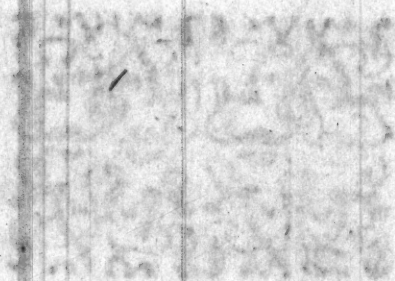
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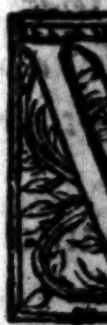
OEDEIPUS

Yce further propounding
and discussing of
Riddles

A Supplement, or new Supply
of Additions, pertinent to this
former Edition, or those
in Dispute



Printed at London for Leonard Baskett
and are to be sold at his Shop in the
Temple Church



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A helpe to Discourse.

QUESTION.



What man was hee that wrote most and truest of that time, before which instant, there was neither Man nor Time; Heaven or Earth, or Scriptures?

A. Moses, that great

Prophet, miraculously preserved in his birth from drowning; from the losse of his tongue by burning; blest in his life, to come neereſt to ſee God; that ſaw the Land of Canaan, but not entred thereinto. This *Moses* by the revelation of God, which, if what he foretold had not ſo directly ſucceeded, that which was paſſed had not ſo effectually beene beleevued.

Q. Who was hee that had the moſt honourable buriall of all men?

A. Moses, buried by the hand of God himſelfe, becauſe he would haue his Sepulcher altogether vnknown to man, left with

M 4

the

the admiration of so great a Prophet; the inclinable people should Idolatrously goe a pilgrimage to his Tombe; yet from thence shortly after translated to heauen, as it may appeare, *Iude 5. 9.* There was a strife betweene *S. Michael* and the Diuell about the body of *Moses*.

Q. What Doctor of the world was that, that out of the world, nay, out of himselfe, amongst Angels, learned that which he taught amongst men?

A. *S. Paul*, when he was wrapt vp into the third heauens.

Q. Who is the swiftest runner, and greediest deuourer of all other?

A. Death, for that rides with them that ride, goes afoot with them that goe afoot, swimmes with them that swim, flies with them that flye, warres with them that war, eates vp the eaters, and drinkes vp the drinkers.

*Into whose hand hath direfull war subdu'de,
Without her slaughter, men; more multitudes
In France, in Bohem, Rce, Palatinate,
Then could disease and sicknesse, had it sate
In all their power vpon the brittle life
Of humane frailty with her murdering knife;
Where she hath kept her holiday of mirth,*

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To see the vnburied dead bury the earth:
To see the murderous Canons dash down Towers,
And mowe downe Townes of men, as Sithemen
flowers.

Whilst where a peaceful death our fate doth tend,
And ghostly comforts to make sweet our end
With all these adiuncts, when we come to try,
We cannot find this trick of their to dye.

*Q. Who are principally reputed among others
to be the most Catholike and cardinall Doctors,
and Columnes of the Church?*

*A. S. Hierome, S. Austine, S. Gregory and
S. Ambrose: S. Austine, famous for his Dis-
putations: S. Gregory for his Morals: Saint
Hierome for his Translations: S. Ambrose for
his writings vpon the Sacraments.*

*Q. Which of the Fathers wrote the most lear-
ned, most, and most profitable Bookes of all other,
to the ben:fit of the Church of Christ?*

*A. S. Augustine, both in diuine and se-
cular Writings the most learned of all the
Doctors: he wrote so many bookes, as in
ones life-time can hardly be read and well
digested, being a thousand famous Tracts:
so that one would thinke by his many vo-
lumes, that he did nothing but write; by his
learned works, hee did nothing but study
all his life long.*

M 5

Q. What

Q. What Author of all other would you chiefly desire, the rest being taken away?

A. This question was sometimes proposed to *Theod. Gaza*, who answered, *Plutarch*: Which, though I cannot disapprove his judgement for choise of so excellent an Author, so graue and learned in his parallels and Morals, and other his Workes; yet so, as not to be preferred before the *The-saurus Historiarum*, being the Catalogue and compendium of all Histories and worthy examples, wisdom and eloquence, deserving in some opinion, more preeminence then any other, excepting the holy Booke, alwayes to be excepted, and placed in the highest roome.

Q. Who next?

A. *Seneca*, a bleeding Author of so great antiquity, and high-aspiring excellency in heavenly contemplation, which, according to the greatnesse of his minde and learning, hee plentifully in euery place powres out to his Readers, who living in the first springing of the Church, imparted, and learned many things, to and of Christians. Make tryall of this *Seneca*, *Plutarch*, *Plinius Iunior*, and others, which lived in those times, and consider the

the elegant phrases, and diuine sentences in their bookes. In *Plutarch*, *de tranquillitate animi*, and, *de utilitate ex inimicis capienda*, and others, so squared by the rules of Christianity, which *Plato*, *Aristotle*, and other more ancient Philosophers before Christs time, are vtterly exempted from any taste : and therefore with *S. Hierome* we conclude him amongst the Catalogue of diuine Writers.

Q. What is the right end and method of composing and reading of Bookes?

A. For composing of books, men should not compose bookes, but treasures of hidden worths and secret depths, not as now, where *scribimus indocti*, &c. but such as shuld be something to all men; to young men, sobriety; to old men, solace; to poore men, riches; to rich men sufficiency, that they may bee such contents to their owners, as they were to him, who in the midst of his Library said, Here am I euen as it were encompassed with heauen it selfe, in my Paradise of sweetest content, hauing so many learned Counsellors ready to instruct mee night and day, that I am here euer least alone when I am alone, euer least idle when I seeme to be idle; insomuch that with my
con-

continual reading and meditating, my brest
is made the Library of Christ.

And for reading, what doth it profit barely so to spend time, to runne over the sayings and writings of learned men, which formally is but to touch the skin of words, vnlesse we chew, swallow down, and digest the very iuyce and marrow, and make it a part of our selues in our knowledge, practise and retention, in the fruit whereof wee read of some so wonderfull capacious, as not to bee paralleld: *Claudius* the Emperour, who retained in memory, all *Homer*, *Salust*, *Demosthenes*, *Auicen*, *Aristotles* *Metaphysickes*; *Tully*, and *Seneca*, who neuer heard any thing materiall, but imprinted it in memory. So *Scaliger* writes of himselfe, that he learned *Homer* in twelue dayes, all the Greeke Poets in foure moneths: for which some others iested at him, saying, He made haste to digest so many Chickens in so short a space.

Q. What was the reason why *Socrates*, and some other Philosophers committed nothing to writing?

A. *Socrates* said, his reason was, because the Paper would be more worth than what he should put thereon: another said, he

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he would write nothing (as some that will not marry) because he might the more freely inioy other mens folly, as they other mens wiues.

Of the wonderfull ability, acts, arts, and gifts of some men.

It is written of *S. Hierome*, that at twelue yeeres old he interpreted the whole Scriptures, and in his age had read and composed 1000. Bookes.

S. Hierome wrote so much, that one in his life time can hardly read his works.

Julius Cesar could at one time read, write, heare and indite.

Iohannes Baptista Porta writes of some so excellent, that they could indite to ten writers in graue and seueral matters, faster then they could pen.

There was one that comprised all *Homers Iliads* in so small a Volumnie, that it could be put into a Nut-shell.

So there was an *Italian*, that wrote the Apostles Creed, and the beginning of Saint *Iohns* Gospell distinctly in the bredth of a penny, to the amazement of *Charles* the fift, Emperour; and *Clement* the seventh, Pope.

Another pictured *Colonia Agrippina*, in so small a forme, that a Flye covered the whole portraiture with her wing.

Another curious workeman carued vpon a Jewell the Chariot of *Phaeton*, foure Horses, their reines and feet; the least thing apparant in that circle as their bodies.

Q. What was the first booke that was printed with brasse title and letters?

A. M. T. C. de Officijs, which Coppy is this day reserued in the publike Library at *Franckesford*. Printing and Gunnes were found out much about a time, which since it is hard to say, whether the one hath done more good, or the other harme; for, as by the helpe of Printing we haue that done in one day, by one man, that without it, many could not doe in a yeere by writing: now hauing that by this meanes easily imprinted vpon paper, which heretofore the ignorant ages wrote in the dust; after that, vpon barkes of trees, vpon stones, penceld vpon Lawrell leaues, after that, in more neer nesse vpon parchment: varying as diuersly in the action, as the stuffe. And for the latter issue of the Fryers braine, I meane Guns, the one hath not made a quicker way to instruction than the other to destruction.

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Q. What is the heaviest burthen the earth beares?

A. Some say the massie and ponderous mountaines of the earth, of which, some are of wonderfull fruitfulnessse, admiration, and height. *Olympus* a mountaine in *Macedonia*, of that height, that it extends aboue the humid region of the ayre, aboue which, no bird flies, or winde blowes. Many famous Mountaines are there in *Iudaea*; *Syon*, the most strong, vpon which the Tower of *Hierusalem* was built; *Thabor* the most pleasant, in the midst of *Galile*, whereon Christ seemed to be transfigured: *Herman*, the most high, which *Seon* King of the Amorits worshipped; great *Lybanus*, famous for Cedars; *Carmel*, the most fruitfull habitation of *Elias*, neer which the 450. of *Baals* Priests were slaine; *Sina*, the most holy, on which the voyce of God was heard, and the Law giuen, of some called *Horeb*; *Pelion* and *Ossa*, and some others, as *Pliny* reports, eight or nine Germane miles high: in *Europe*, the *Alpes*, and some other; yet none of these so burthensome to the earth as a sinner, neither are they, as some would haue them, the botches of the earth, but the goodly ornaments thereof, and much honored by God,

for

Basse, W.

for vpon mount *Moriah*,, *Salomon* built the Temple: vpon a mountaine *Paradise* was situate: The Arke rested vpon the Mountaines of *Ararat*: *Lot* was commanded to escape to the mountains: vpon a Mount the Law was giuen: *Christ* is described by the Church, to come leaping vpon the Mountaines: he was tempted vpon a mountaine: preached vpon a mountaine: wrought Miracles vpon a mountaine, ordained the 12. vpon a mountaine: departed to the mountains, when by force they would haue made him a King, conferred with the woman on a mountaine, prayed on a mountain all night, was crucified on a Mount, appeared to his Disciples vpon a Mount, ascended to Heauen from a Mount; his foundation is the holy Mountaines; and those that he will glorifie, shall rest on his holy Mountaine.

Q. Who was hee that in the confusion of tongues kept both his language and religion pure and vchangeable?

A. Heber, of whom it is very probable by the consequence, that he had his name from his parents, by the inspiration of the holy Ghost, for he, when all the rest fell to Idolatry and relapse, continued in the truth, and kept himself free from the impiety of *Babylon*,

lon, and came to *Christ*, and were ing his not so m gion.

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lon, and ambition of *Nimrod* : and hence it came to passe, that all his posterity, euen to *Christ*, continued in the *Hebrew Church*, and were called *Hebrewes* : so *Abraham* being his follower, was called an *Hebrew*, not so much for his blood, as for his Religion.

Q. Who was he in the Scriptures, that had neither his beginning, father, mother, ancestor, nor end described or made knowne?

A. Melchisedecke, that King and Priest, a Type of the Godhead, eternally existing, as of the Manhood, vnspeakeably conceived.

Q. Why is Christ, as it is in the Canticles, called the Flower of the field, and not the Flower of the Garden?

A. Because the sweet saour of his grace is not included as in a Garden, but open to all, as is the Field.

Q. What Trees were those that brought forth their fruit at the instant of their first planting?

A. The Trees which GOD made in the beginning of the world, which immediately brought forth their fruit, as God spake the word.

Q. What Trees are the most lasting?

A. Most

A. Most Trees are very strong and durable to withstand the violence of wind and weather, the Oake increaseth a hundred yeeres, and decreaseth longer: some trees will last six hundred yeeres, and the Cedar and Box tree are thought of euerlasting continuance: After whose example one thus morallizeth: As no fruit is to be expected from that tree that doth not first bring forth leaues and blossomes, so no honour can accrew that Age, that in Youth doth not budde in discipline and labour.

Q. *What Woman was the most beautifull that euer was in the world?*

A. Eue, because she was the immediate worke of Gods owne hands, produced without any secondary causes.

Q. *In what yeeres, as it is coniectured, was Adam created?*

A. About 33. in his best perfection; and some learned men are of opinion, that the blessed shall rise about that age.

Q. *Who was he that was borne, and neuer dyed?*

A. Elias.

Q. *What Trees were those that were Types of the Law and the Gospell?*

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A. The tree of knowledge of good and euill, and the tree of Life, in the middest of Paradise, and both neere one to the other: for the Law, like the tree of Knowledge, sheweth the deformity of our sinne, but lea- ueth vs to the difficulty of the cure: but the Gospell, like the Tree of life, healeth our in- firmities, and with that good Samaritane, bindeth vp our wounds, so that we are able to take vp our bed and walke.

Q. *What creatures shapes are those that the Diuelt neuer puts on?*

A. The Doue and the Lambe; and for this reason, as it is coniectured by some, be- cause the true Lambe of God vouchsafed from the innocency of this creature to be so styled: and in the forme of a Doue the holy Ghost appeared, the priuiledge whereof is as a barre to restraine him from inuesting himselfe in so harmlesse shapes: and there- fore he presents himselfe in Goates, and Dogs, and Cats, and such like, which more sort with his disposition, as by the confessi- on of diuers Witches doth continually ap- peare: see the Booke of the Arraignement of witches in *Lancashire, Lincolnshire*, the witch of *Edmuntou*, to whom he appeared in the shape of a Dog, and called his name *Dom*.

Q. *Which*

Q. Which is the King among Serpents?

A. The Basiliske, a Vermine not aboue 12. fingers length, hauing a white spot on her head, as the ensigne of a Diadem: shee driueth away all other Serpents with her hissing, neither doth she roule vp her selfe as others doe, but beares her body vpright to the middest: she kils fruits but by breathing vpon them, burnes herbes, breakes Stones.

Q. What Beast of all other the fairest, in a moment was made the most deformed and loathsome?

*A. The Serpent it selfe, which being now so detestable, creeping vpon her belly, and licking vp the dust of the ground as long as she liues, was before the fall, so amiable, so gentle, going vpright; being fed with the sweet fruits of Herbes and Leaues, sweetly conuersed with *Eue*, whereupon as *Saint Basil* saith, she was thought to be the more fit instrument for the Diuell to worke by, a sudden and fearefull change for the Serpent, but a worse for the Diuell, who before his fall, being so glorious a creature, turned himselfe by contempt from God, into that wofull condition wherein he abideth, and whereinto euer since hee labours to*

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Q.
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Flood?

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to intrall and draw others, not for any profit to himselfe, or ease of his owne punishment, but onely to continue his contempt and hatred against God and his people, and therefore he is punished according to the severity of Iustice, without mercy, because he was his owne seducer, whereas man that fell by the wicked allurements of the Diuell, hath found fauour: Saint Hierome saith, the Diuels name that talked with Enab was Reseph.

Q. Was the Serpent turned into a reasonable Creature, when she was made the Diuels instrument?

A. She was not turned, neither did she vnderstand the sound of the words, which by her the Diuell spake: but the Serpent is called crafty, for the subtilty of the Diuell.

Q. What Creature was that, which was utterly (as some Authors write) extinct in the Flood?

A. The Vnicorne, and thereupon they affirme, those hornes that are so precious, to bee gathered from out the earth since the deluge. But many there are of a contrary opinion, and the reason is, because they are many times named in the Psalmes, which if they had no more beene, would not so haue beene

beene mentioned, and therefore with these wee conclude, that they are, though not many, in some part of the Indies, and some other few Countries.

Q. What is that which is the greatest miracle in man, and of the which he cannot be deprived?

A. The Conscience, the Teste to euery action, either to iustifie, or condemne vs in the same, which in the wicked is both the Prison, the Iudge, and the Tortor, the bridle before, and the scourge after sinne. To which purpose is here annexed a story of a woman, one of that fraile sexe, where on the one side an euill, on the other side a good Conscience shewed it selfe, as thus it folowes: A Christian Matron in prison, condemned for her Religion, and being with child, fell in trauell with such vehemency of paine, that she was forced to much impatency, which the Keeper rebuking, asked her if she could not endure that little without so much clamour, how would she shortly endure her death? To whom she answered, To day I suffer as a wretched woman, and the daughter of *Eue*, for my sinnes, but to morrow I shall suffer as a Christian, for the faith of Christ. To which purpose, saith
Saint

Saint Gregory, What doth it profit thee, if all prayse thee, and thy conscience condemne thee, or, all men condemne thee, if thy Conscience acquit thee? and therefore how much every one is in the iudgement of God and his owne Conscience, so much truly he is, neither more nor lesse; therefore to thinke any man better for his greatnesse without goodnesse, is a vaine and blind deceit, when the vpright Conscience will tell thee otherwise.

Q. What Death was that that profited some thousand of yeeres before it was effected?

A. The Death of Christ, for hee was the Lambe flaine from the beginning, effectually from the first Promise to all beleeuers, yesterday and to day, and the same for euer.

Q. What should seeme to be the reason, that in the Scriptures so few of Christs answers are directly to the questions propounded?

A. Because our affections in our demands goe not the right way, and his answers are rather to instruct vs what wee should aske, than to answer vs in what wee doe: as for example, amongst the Disciples of Christ, one desired to sit at the right hand and the other on the left; but Christ answered, hee that would be greatest should bee least,

least, some followed Christ, that he should giue them bread, but he preacht vnto them the heavenly bread which nourisheth to eternall Life. In another place, being asked to heale the sicke, he answered, Thy sins are forgiven thee: and so he sent the Samaritan from *Jacobs* well, to the fountaine of life, by her amazement in his knowledge.

*Come see a man from whom is nothing hid,
Who told me all things that I ever did.*

Q. What was Godfrey of Bulleins Apophthegme of the Crowne of Christ?

*Lauræa non hominem gestare, nec aurea regem,
Fas, ubi Rex diuini spinea certatulus,*

With golden Crowne it is not fit t' adorne
The seruants head, where Masters Crowne
was thorne.

Yet the Popes of Rome, their proude seruants, bragge, that the Chavie either takes them good, or makes them good, and from that concurrence of goodwille, ariseth such a sea of ambition and praiſe, that betwixt the humility of the Master riding vpon the foale of an Ass, and the exaltation of the seruant riding vpon the necks of Kings
and

and Emperours; a Crowne of Gold is opposed to a Crowne of thornes, but for the Chayre, we know if it takes them good, it makes them bad: if bad, it makes them worse; for by the Lyons paw, iudge of the whole body. *Hadrian 6.* before he obtained the Papall dignity, taxed many abuses in their Church; but afterward when hee might haue mended them, he thus excused it; When we were little ones, wee spake as little ones, wee did as little ones; but now being men, we forget or dislike those things we did being children: But this is no wonder there: for in a Country of Wolues it is lawfull for euery one to be a Wolfe.

Q. Whether doe all creatures acknowledge the supremacy of the Pope, or not?

A. Why not, when they thus adulterate the Psalm for their prooffe, *God hath put all things vnder his feet:* that is, they say, vnder the Pope: Sheepe, that is, Christians; Oxen, that is Iewes and Heretikes; the beasts of the field, those are Pagans; the fishes of the Sea, those are the soules in Purgatory; the Fowles of the Ayre, those are the soules of the blessed, rather good and bad Angels.

Q. Wherefore on the top of Church-steeple

is the Cocke set upon the Crosse, of a long continuance.

A. The flocke of Iesuities will answer you for, For instruction: that whilst aloft we behold the Crosse, and the Cocke standing thereon, we may remember our finnes, and with *Peter* seeke and obtaine mercy: as though without this dumbe Cocke, which many will not hearken to, vntill hee crow, the Scriptures were not a sufficient *larum*, which speake daily to vs in the voyce of the Prophets and Apostles. The night is past and the day is come, let vs rise from the sleepe of sinne, that wee may embrace the light of Christ.

Another of the Pope.

As the Diuell offered Christ all the Kingdomes of the world for a little worship, so the Pope offers, with as much interest, heaven: according to the Verse;

Promittit Christo, nec habet munera demon;

Ridiculum est, cœlum sic dare Papa potest.

Q. Whether (according as it is coniectured) is the number of Angels or men the greater:

A. Many thinke that the number of Angels, to which multitude all mankind is compared to one sheepe, which the true Shep-

Shepherd leauing 99. vpon the hills, came to seeke this one going astray ; by which they infer, that there are so many more Angels than Men, by so much as 99. sheepe that stayerd, exceed the number of that one that went astray.

Q. Why was Man the last worke of God in Creation?

A. Because according to his wisdom he began his workes vpon the lowest and inferiour creatures, and so he ascended with his time to the more eminent and nobler : for first he made things without life, as the first matter ; the heauens and the earth, and the like ; after that, herbes, plants, and trees, which haue a vegetatiue life onely ; after, beasts, birds, fishes, and such other, which haue a sensitiue life, and therefore it is no maruell that the God of order obseruing this order, that man, the most perfect creature, excelling all other both in body and minde, was his last and best workmanship, hauing an essence, and besides an essence, a vegetatiue life, and to that, a sensitiue ; and aboue this, an intellectuue ; and aboue this and all, an apprehensiuue sauing Faith, which is the soule of the soule, and the reason of reason ; and which being of

himselfe the *Microcosme* or epitome of the whole world, it was necessary the whole world should be made before the epitome thereof could be drawne.

And although, as some object, that many creatures in many things excell man, as the Elephant more large of body, the Hart more swift of foot, the Bull more strong, the Eagle better sighted, the Dog of better scent, the Daw of longer life, there is yet in Man wisdom, by the which hee conuerts all these to his vse and seruice.

Q. Whether is it better to bee borne of high birth onely, or from the meane to be of an ingenuous disposition and learned education?

*A. Quem genus et genius, pariter virtutis
& artis*

Nobilitat, verè nobilis ille vir est.

Sed:

*Qui virtutis egens tantum sua stemmata
sacrat,*

*Mobilis ille magis, nobilis ille minus,
Nobilis arte mihi est pluri quam nobilis ortu,*

Englished:

To be of high birth, and of worthy fame,
A double honour doth o'regild that name.
But who hath onely title without worth,

Hath

Hath crackt Fames trumpet that should set it forth.

But who hath Wisedomes riches, Vertues store,

Let his descent be meane, his worth's the more.

Argus King of *Peloponensis*; for his singular wisdomie and circumspection, was fained by the Poets to haue had 100. eyes: *Briarivs* for his dexterity and prowesse, 100 hands: so it was said of *Beringarius*, that he he knew all that was knowable: of *Hippius Elens*, that he was wont to glory that there was no Art that he was ignorant of, were it Liberall or Mechanicall, insomuch that the Ring that he wore on his finger, the clothes that he put on his backe, were all of his owne making; but yet for all this, he is the wise man that learns from euery man, he is the strong man that rules his owne affections; the rich man, that reioyceth in his own portion, worthy of honour that honoureth others.

Q. One came to demand of *Eucritus* the wise Philosopher, whether he had rather be *Cræsus* or *Socrates*; and what was his answer?

A. Quoth he, *Cræsus* whilst I live, but *Socrates* when I dye.

Q. Whether doe more soules goe to heauen out of Church-yards, or from the gibbet?

A. From the Gibbet certainly, as the good Thiete from the Crosse, and no doubt many others: but from the Church-yards none, their carkasses lye buried, but the soules before are fled.

Q. What is the best present cordiall to sweeten the future pill of death?

A. Preparation and dedication, whence ensues mitigation; to which purpose, saith *Seneca*, Do that which must be done, whilst thou art strong, whilst thou art wise, whilst thou art thine; expect not future time, but embrace the present, for that which is to come, is not yet time; and when it shall be, peradventure it shall not be to thee.

And yet further to prepare vs, which for the most part disprepares the world, since we slip not suddenly into the graue, but by degrees, we think like the foole that gazed at the Sunne, we passe not, though our progresse be neuer so swift, and therefore a little to forewarne vs, if any caution may enter these steely times of security, we dye daily, and some part of our life is continually lopt off, yea, we decease euen in encreasing: for first we lose infancy, then childhood,

hood, after youth, then middle-age, till at last, Death with these harbingers seizerh vpon our old age, or some age. To which purpose is here annexed a story of one who had couenanted with Death, that hee at no time should come & take him at vnawares, without sufficient warning: but first, hee should send some messengers afore-hand to say he was comming, to which they were both agreed: vpon which compact, this party liued for a long time very carelesse and secure, at last Death comes and suddenly arrests him: Why, quoth hee, thou hast not performed thy promise, and thereupon began to wrangle and complaine of fraud: but Death thus pleaded for himselfe, that he had sent many messengers, for six yeeres since; hadst thou not a great Feuer, after that the paine of the stone, cough, and headache, and now lastly, a Consumption? and what were all these but my messengers? and therefore hauing performed my promise, goe with me.

Q. What thing is that that goeth swiftest of all mouing things, and yet the most apprehensive of all liuing things cannot perceiue his instant motion?

A. The Sunne, which according to some

Astronomicall coniecture, ruines two hundred seuen and twenty thousand miles in one houre, but herein opinions differ.

Q. Who are those that are neereſt to the Sunne riſing, and ſee firſt day, and yet themſelves are of the colour of the night?

A. Ethiopians.

Q. What Bird is the moſt portendous of death?

A. The Screechowe, whoſe throat pronounceth no vowell, but a kind of groning note; and which, as ſome ſay, to be heard or ſeene in the light, or in Cities or Townes, is very ominous, althoſh ſome haue flighted the portent of this or any other: as Meſſianus the Jew, a wiſe Captaine, marching on towards the warres, a certaine Prophet bade him ſtand ſtill, that they might heare the next augury by Birds; when he ſecretly in contempt thereof, ſent for a Bow and Arrow, and kild the Bird: which the Prophet noting, ſeriously rebuked him: who thus excuſed it; quoth he, This was a fooliſh Bird to foretell the euent of our iourney, and was ignorant of her owne ſafety, which ſhe ſought not to preſerue.

With like folly Hanno, King of Carthage, cauſed many Birds to be taken, then to be

put

put forth and taught to sing, *Hanno* is a god, in which ambitious folly he was deceiued, when he thought that those would not onely continue that note, but instruct all the quiristers of the woods in the same besides: for they neither kept it in themselves, nor taught it vnto others, but fell to their old tunes againe.

Q. What Birds are those that haue two hearts?

A. To answer with *Theophrastus*, the Partrich is that Bird of deceit, for it is the embleme of deceit, as it is in the Psalme, *They haue spoken with a heart and a heart:* and in another place, *Woe to them of a double heart.* There is a place in *Jeremy* which saith, that the Partrich nourisheth what she brought not forth; vpon which place *Lyra* and other Ecclesiasticall Writers comment, that the Partrich steales anothers egges & hatcheth them vp, which after, hearing the voice of their owne dam, forsake the Partrich, and leaue her in her crafty folly.

Further it is obserued of this Bird, that she is full of deceit, euen to deceiue the hunter, and many times therein so speeds, as she preserues her selfe and her young ones; for being found together with them, she will take her to her feet, and runne before them

as if shee had forgot the vse of her wings; thus training her pursuers after her, whilst her young ones doe escape, and after flies away: which similitude *David* alledgeth of himselfe hunted by *Saul*, like the Partrich vpon the Mountaines.

Q. What Birds are those that are called Prophets twice borne?

A. The Cocke; first an egge from the Henne, after a Cocke from the Egge: they foretell seasons and changes of weather, according to the Verse:

Some say for euer 'gainst that season comes,
Wherein our Sauours birth is celebrated,
The Bird of dawning singeth all Night
long,

And then they say no spirit dares walke abroad,

So sacred and so hallow'd is that tune.

W. Shakes.

Q. Which are the Schoole-masters of deadliest doctrine?

A. Euill company: to which purpose *Aesope* tels a tale how the Storke being taken among other Birds, thus pleaded for fauour, in regard she was no bird of rapine, but iust, louing, and compassionate to her damme, that she might escape. No, quoth the

the Fowler, since you are taken in the like snare, thou shalt taste of the like fare. Yet a certaine Chyrurgion, as told another, had brought vp a Stare, and taught her to speak, Beware of ill company : at last breaking her bonds, soaring amongst a company of her wilde fellowes, she was taken with the rest in a net, & was with the rest to be kild, but by her oft repeating her note, she escaped with better lucke then the Storke.

The vse of both to the Reader.

*The Stare escape that was at point to dye,
Because she spoke, Beware ill company :
But the poore Storke, being taken in the net,
With all her pleading, out she could not get :
If by ill company thou fall i' th snares,
Feare the Storkes lucke, as well as hope the
Stares.*

Q. *What creatures are the most vsfull, the most needfull, the most powerfull, either to helpe or offend man ; and which the most sustentine ?*

A. Fire and Water, that heat and coole, purge, and purifie all things : of which, though both be irresistible in their fury, yet we conclude, Water the more vsfull, the more powerfull, the more vitall, bringing forth, nourishing and preserving infinite

finite creatures, more, and greater then any other Element: when in the fire, nothing doth live but onely that doubtfull *Salamander*. To which purpose is here annexed a story of a contention that fell betweene two Idolaters, a Persian & Egyptian, which of their gods were the most powerfull: the Persian said, that his god, which was Fire, did consume or deface all other gods, being for the most part either of gold, silver, or wood; being both brought together, the Egyptian had bored his wooden god full of holes, filled them with water, and stopped it in with wax, which when the Persian fiery god drew neere it, the wax melted, and the water rushed out, and put out the Persian god, to his owne disgrace and his servants losse.

Q. What is that that is the originall of more Creatures of severall natures than any other?

A. The Egge, out of which proceeds birds flying in the ayre, innumerable creatures swimming in the water, diversity vpon the Land, as the *Lizard*, and others; in both land and water, as the *Crocodile*; two-footed, as the *Honne*; wanting feet, as *Serpents*; with many feet, as the *Locust*.

Q. Of the Fly what thinkest thou?

A. That

A. That there is no creature so small nor
despicable, in which the power and wise-
dom of God doth not woderfully appeare:
contemplate the Flye, that little creature,
that deceaseth with the fillip: I do not say,
to know where she is all Winter, but, tell
me whether in her the wisdom of God
doth not as much appeare, as in creating
of that great body of the Sunne; the life of
her and nourisher of all creatures; obserue
with what nimbleness, by her owne natu-
rall appetite she moueth her little body frō
place to place, how she imployeth her ma-
ny feet: Likewise the Ant, a lesse, a more
slow, but a wiser creature; in her consider
her prouidence, her diligence: vouchsafed
for their wisdom to be called a people;
how they provide their meat in Summer;
how they worke by Moone-light, fearing
weather; how by their diligence flint-
stones haue been worne by their feet; how
they bury their dead, and the like, and then
say not but they are a noble substance, as
the skye, for that is but a simple inanimate,
this a liuing substance, and therefore by the
law of nature, to be preferred before a more
noble, wanting life: one said merrily, he
would not kill a flye, because it might
haue

haue a father and mother: I am sure the great God is that little creatures Father, if the Sunne be her Mother.

Q. Into how many parts was the world heretofore diuided, and whereupon tooke they their denomination?

A. Into foure parts, Asia, Europe, Affrica, and America: Asia, so called of the Daughter of Ocean and Thetis; or as some say, of Asia, the Sonne of Mance King of Lydia: it is separated from Europe by the Riuer Tannus, now called Don, by the Sea now called Mare de Zabache: and by Pontus Euxinus, now Marmaior: and by part of the Mediterranean Sea: and from Afrike by the Riuer of Nyle.

Europe of Europa, daughter of Egeus King of Aginor, King of Lybia: how it is separated from Asia is already shewne: and from Africke by the Mediterranean Sea.

Affricke, which some say is so called of one Affer, of the line of Abraham: it is separated from Europe by the Mediterranean Sea, and from Asia by the Riuer of Nyle, by whose occasion Geometry was first found out by the Inhabitants of Egypt; in measuring out their ground & meades overflowed by the Riuer Nylus once a yeere: for there

there it neuer raines, or is other moisture.

America or *West India*, so called of *Americus Vespasius*; but first found out by *Christopher Columbus* of *Genua*, in the yeere of our Lord 1492. It is in manner of an Island, round about inuironed with the great Ocean Sea.

Q. *How many were the Monarchies of the world?*

A. Foure: the first of the *Assyrian*, founded by *Ninus*, about the yeere of the world 3220. when after it had endured the terme of 1650 yeeres, it was lost by *Astinges*, and conquered by *Cyrus*.

The second Monarchy was of the *Persians*, founded by *Cyrus*, in the yeere of the world 3425. which after it had indured 191. yeeres, was lost by *Darius*, and subdued by *Alexander* the Great.

The third Monarchy was of the *Grecians*, founded by *Alexander* the Great 320 yeeres before Christ: after the death of *Alexander*, it was diuided among the Prefects, which in his life time he had appointed in diuers Countries: by which diuision, *Seleucus* was King of *Syria*, *Ptolemus* of *Egypt*, *Antigonus* of *Asia*, *Cassander* of *Macedonia* and *Greece*: all which Countries

tries were after subdued by the Romans.

The fourth Monarchy was of the Romanes, founded by *Iulius Caesar*, after the building of *Rome* 706. yeeres, and before Christ 47 yeeres.

This Monarchy flourished about the space of 470 yeeres; after lost and diuided: and about the yeere of our Lord 801. it was restored by *Charles* the Great, and by him v-nited to the Crowne of *France*, and by his successors translated into *Germany*, where it yet remaines as a shadow only of the greatnesse of the ancient *Romane Empire*.

Of the sixe Ages of the World.

The first Age from the Creation to the Flood, endured according to the *Hebrewes* 1656 yeeres; which agreeth with *S. Hierom*, *Bede*, *Plato*, and the comon text of the Bible: the 72 *Interpreters*, and *Eusebius* hold it endured 2242 yeeres; *S. Austin* is of opinion, that it endured 2272. From this age wee passe further, intending breuity.

The second Age from *Noah* his Flood, til the birth of *Abraham*, endured according to the 72 *Interpreters*, *Eusebius*, & the greatest part of Writers 942 yeeres; & according to the *Hebrewes*, but 292. In this Age was
builded

builded the Tower of *Babel*: the Empire of the Assyrians began, and the great City of *Ninive* was builded, which contained in circuit three dayes iourney.

The third Age from *Abraham* to *David*, endured, by the agreement of all Authours, 942. yeeres: during this Age was the peregrination of *Abraham*: the beginning of the Amazons, *Sodom* and *Gomorra* destroyed: *Ioseph* sold to the Egyptians: *Moses* passed the red Sea: *Iob* the iust: *Iason* conquered the Golden Fleece: the destruction of *Troy*: the *Latines* began to rule in *Italy*.

The fourth Age from the beginning of the reigne of *David*, till the peregrination of the Iewes into *Babylon*, endured 485. yeeres: during this age, the Empire of the Assyrians was translated to the *Medes*: *Carthage* was built by *Dido*, and *Rome* by *Romulus*: the destruction of *Hierusalem* by *Nabucodonozor*, and thereupon the captivity of the Iewes.

The fift Age from the transmigration of *Babylon*, to the comming of Christ, for euer blessed, endured by the agreement of al, 589 yeeres; during this age, *Cyrus* began the Monarchy of the Persians: the 70 yeere of this age the *Iewes* returned to their Country:

trety : *Plato, Aristotle, and Demosthenes* flourished. *Alexander* wonne the Monarchy of the world, and *Cesar* vsurped the Empire of *Rome*.

The Sixt Age began at the birth of our Sauiour Christ, and hath endured to this time, which is 1631. and shall from hence continue to the worlds end.

Of the seuen wisemen of Greece, their names, and why they were so called.

When wisedome forsooke the earth, and folly was inuested in the roome thereof, some from small sparkes began to assume the name of wise men, and they were Greekes; of which *Byas*, borne in the ha-uen Towne of *Priene*, in the Countrey of *Ionia*, was one: *Solon* borne in the Island of *Salamine*: *Chilo*, borne in *Lacedemonia*: *Cleobolus*, borne at *Lind* in the Ile of *Rhodes*: *Pittacus*, borne at *Mytilene*, in the Ile of *Lesbos*: *Thales*, borne at *Myleto* in *Greece*: *Periander*, King of *Corinth*. These were the best of wisemen, it should seeme, in this scarcity; for when there were many, notice was scarce taken of any, and yet at this day in the plenty of wise men, in the opinions of some truly wise, there is no
such

such store: for say they, it is one thing to speake wisely, another thing to liue wisely, another thing to be accounted a wise man, but the greatest thing to be a wise man, to liue by his full knowledge, to aske counsell in what he doubts, and to liue in the practise of what he knowes and learnes.

Of the ten Sybils.

The first was of *Persia*, called *Samberta*, which among other Prophecies, said; *The wombe of the Virgin shall be the saluation of Gentiles.*

The second was of *Libya*, one of her Prophecies were; *The day shall come that men shall see the King of all liuing things.*

The third was *Themis* surnamed *Delphica*, because shee was borne and prophesied at *Delphos*, *A Prophet shall be borne of a Virgin.*

The fourth was *Cumea*, born at *Campania* in *Italy*, who prophesied, *That God should be borne of a Virgin, and conuerse among sinners.*

The fifth was the famous *Erithrea*, borne at *Babylon*: who especially prophesied a great part of our Christian Religion, in certaine Verses recited by *Eusebius*; the first
let-

letters of euery which Verse being put together, make these words; *Iesus Christ, Sonne of God, Saviour*. These Verses are translated into Latin by *S. Augustine, lib. 18. c. 25.* of the City of God, where they may be read at large.

The sixt was called *Samia*, borne in the Ile of *Samos*, which said, *He being rich should be borne of a poore Virgin, the creatures of the earth should adore him, and praise him for euer.*

The seuenth was called *Cumana*, from the name of the place where shee prophesied: she prophesied, *That he should come from heauen, and reigne here in poverity.*

The eighth was *Halespontica*, born at *Marmise* in the territory of *Troy*: *A woman shall descend of the Iewes, called Mary, and of her shall be borne the Sonne of God, his Kingdome shall remaine for euer.*

The ninth was of *Phrygia*, and prophesied in the Towne of *Ancire*: one of her sayings was, *The highest shall come from heauen, and confirme the counsell in heauen, and a Virgin shall be shewed in the vallies of the desarts.*

The tenth was *Albunea*, surnamed *Tiburina*, because she was borne at *Tybur*, fiftene miles from *Rome*: *The inuisible Word shall be borne*

borne of a Virgin, hee shall converse among sinners, and shall of them be despised. *Lactantius Firmianus* rehearseth diuers of their Prophecies, without making any particular mention of them: they are to be referred specially notwithstanding, as it should seeme, vnto *Sibylla Samberta*, who wrote 24. bookes in verse, chiefly intreating of the comming, miracles, and life of Christ, whereunto the sayings of all the other Sibyls are conformable.

The ten Persecutions vnder the Roman Emperours.

THe first began in the 13 yeere of *Nero*, in such sort, that Christians were faine to hide themselves in the Caves of the earth.

The second, in the twelfth yeere of *Domitian*, who caused *S^t Iohn* the Euangelist to be put in a vessell of burning oyle, whereof he receiued no hurt.

The third, was the tenth yeere of the reigne of *Traian*.

The fourth began vnder *Marcus Antoninus*, and *Aurelius Commodus*, Emperours.

The fift, vnder *Seuerus* Emperour.

The sixt began by the indignation of *Maximinus*

Maximinus, who especially persecuted the Clergy.

The seventh began vnder the Emperour *Decius*, and continued cruelly.

The eight vnder the Emperour *Valerius*.

The ninth vnder *Aurelianus*.

The tenth began by the commandement of the Emperours, *Dioclesianus* and *Maximianus Hercules*, this persecution was farre more cruell and general than any of the rest, insomuch that *Dioclesian* in the East, and *Maximianus* in the West, destroyed all Churches, and tormented the Christians with all strange torments.

The eight times Rome hath beene taken.

First, by the *Gaules*, vnder the conduct of Captaine *Brennus*.

2. By *Alaricke*, King of *Gothes*.

3. By *Genfericke*, King of *Vandales*.

4. By *Tolisa*, King of *Gothes*.

5. By the same *Tolisa*, after *Bellizarus* had re-peopled and repaired it, *Bellizarus* more unfortunate than *Rome*, the onely man for prowesse in his time, came after, to the amazement of greatnes by Fortunes wheeling, to stand by the high-way side & beg,

Date

Date obulum Bellizario, Giue a halfe penny to Bellizarius.

6. By the *Moore*s and *Sarasens* followers of *Mahomet* his law, *Gregory* the fourth Pope.

7. By *Henry* the fourth Emperor of *Germany*, *Gregory* the 7. Pope.

3. *Rome* was lastly taken by *Charles* the last Duke of *Bourbon*, who being slaine as he scaled the walles, thereby the Souldiers without a head, tooke more aduantage to destroy the City, and commit all kinde of enormities, sauing that they burned not the Churches, though they spoyled and robbed them to the vttermost, most of the Army being *Germanes* and *Lutheranes*: this happened to *Rome* in the yeere of our Lord 1527. *Clement* the 7. Pope.

The seven Saxon Kingdomes that England was once diuided into.

THE first, was the Kingdome of *Kent*, which had his beginning of the Saxon *Hengist*, in the yeere of our Lord, 476. and continued 342. yeeres.

The second Kingdome was of *Sussex*, or *South-Saxons*, which began by the Saxon

Ella

Ella in the yeere of our Lord 482. this continued 112. yeeres.

The third Kingdome was of *East-angles*, or East-Englishmen, and contained *Northfolke* and *Southfolke*: it was first begunne by the Saxon *Vffa*, in the yeere 492. This Kingdome continued 376 yeeres, the last King whereof was *S. Edmund*, martyred by the *Danes*.

The fourth was the Kingdome of *West-Saxons*, containing the West Countrey of *England*, and had his beginning from the Saxon *Cerdicus*, in the yeere 522, and continued 378. yeeres: The Kings of this countrey subdued, at length, all the other six Kingdomes, making all the South part of this Iland one Monarchy.

The fift was the Kingdome of *Northumberland*, containing the Countreyes betwixt *Humber* and *Scotland*, and had his beginning of the Saxon *Ida*, in the yeere of our Lord 547. This continued the terme of 409 yeeres, first vnder the Saxons, and then vnder the *Danes*.

The sixt Kingdome was of the *East Saxons* or *Essex*, which began by the Saxon *Sebert*, in the yeere 614 and continued till the eighth yeere of *Edward the Elder*, 293 yeeres.

The

The seuenth Kingdome was of *Mercia*, containing *Huntingtonshire*, *Hertfordshire*, *Glocestershire*, and others, and was the greatest of all the other, taking his beginning of the Saxon *Penda*, in the yeere 626. and continued from *Penda*, till that *Edward* the elder chased out the *Danes*, about 210. yeeres.

These seuen Kingdomes of the *Saxons*, besides that of *Wales* and *Scotland*, were all contained at once in this Iland of *Brittaine*, and continued a long space.

Of the fortunate Ilands.

Where the Ayre is of that singular temperature, the Earth of that fruitfulnessse, that the Husband-men haue their Haruest in March and Aprill. Here all good things doe abound, plenty of fruits, plenty of Grapes, the woods and Hedges bringing forth excellent Apples of their owne accord. There the Grasse mowed downe, in 5 dayes space will grow vp to the length of a Cubit. At Christmas they haue Summer, and all fruits ripe. The earth yeelds her fruits fine or six times a yeare. In their sowing, euery two graines bring forth a thousand.

Q. Whether are there stones engendred in any place then in the earth?

A. There are, and first, the thunder-stone in the ayre, engendred out of a cold and dry substance : diuers precious stones breeding in diuers creatures : besides (as *Erasmus* writes) a stone which ingenders in the body of man, which stone may no lesse instruct vs of mortality and death, than those stones in times past which were vsually brought to the Emperour at his Coronation, by the makers of Tombes ; that hee might choose and direct of what sort of Marble, or other stone, his should be made of.

Ad lectorem : ad meipsum.

*Rumpemei Lapidem cordis, Seruator Iesu,
Vt molitapio viscera melle suant,*

Q. What was the punishment in ancient time for slaves, before Gallies were?

A. Condemned to the Mill, and those that thus performed the labor of the Horse, or the wind, had a large fillet put about their necks, that they might not put their hands to their mouthes to eat either the meale or the corne, so that what the *Iewes* were forbid to doe to the Oxe, these did to men.

men. This is more largely commented vpon by *Thomas Aquinas*, of whom it was said, being a boy, he was called for his silence amongst other Schollers, The mute Oxe, but his Master *Albertus Magnus* perceiuing his studious disposition and sharpenesse of wit, said, This Oxe, if he begin to Low, will fill all the world with his Lowing.

It is said further of him, that his Master *Albertus* hauing made the statuary of a man, such art was vsed in the resemblance, that with wheelles and engins so cunningly couched and hid therein, it not onely moued the foot, but the tongue and eyes, and spake some words very distinctly. This statuary he conueyed into his Chamber; his Scholler *Aquinas* being busie at his Booke, from whence it went into his Study and spake; he strooke into a great astonishment, rushes vpon it, throwes it down and breaks it. Oh (quoth *Albertus*) thou hast at an instant destroyed my thirty yeeres recreation.

Q. Are the Stars liuing creatures, or no?

A. They are not, though there are some that affirme the contrary of the Sun, & the Moone, and some Stars, which they say are animate, and the reason is, because they are commanded to run their course. And in *Je-*

remy, the Sun is named the Queene of Hea-
 uen: and some auerre from the testimony
 of *Iob*, where he saith, The Starres were not
 pure in his sight, that therefore they are
 reasonable creatures, and capable of vertue
 and vice.

Q. How is the Pope compared to the Sunne?

A. Of late times it is said of the Pope,
 that he is as the Sunne and the greater light,
 Kings and Emperors, are as the Moone, and
 the lesser light, and receiue their serenity
 from the Sunne.

*Q. What is the difference betwene the visi-
 ons of the Sunne and the Moone?*

A. Vnder the Sunne is seene continuall
 day, euery moment heat and pleasure: he
 beholds men rising, working, walking,
 dining, stirring, guilded trees, and flowery
 meades, and all this by the light of his owne
 light; whereas on the other side the Moone
 walkes by solitary shadowes, and comfort-
 lesse darknesse, heares not the singers in the
 woods, sees not the labourers in the fields,
 peepes in vpon sleepers and dreamers, so
 that shee may thinke all mortals dead.

Of the Eclipse of the Moone, and of
the Soule.

*Ut solem tellus lunamque stat inter opacam:
Stat peccatum inter nosq; Deumq; mentem.*

As the interposition of the earth between the Sunne and the Moone, is the Eclipse of that light, so the interposition of sinne betweene GOD and the Soule, is the cause of the Eclipse thereof, and therefore saith the Prophet in the consideration thereof, Thou hast couered thy selfe as with a cloud, so that no prayer may approach thy Sanctuary.

To which purpose, in allusion whereof, saith an Author, hee that lookes for stability in the various change of humane affaires, without Eclipse or interposition, may aswell expect constancy in the Moone, which sometimes seemes full, sometimes empty: sometimes not at all, as it did to the Asse, that drinking in the water, thought hee had drunke it vp, because at first he saw it in the water, and by and by it was gone, being hid vnder a cloud; and which further are illustrated in these Verses following:

*Lusus fortuna, variatur imagine Luna,
Crescit, decrescit, constans consistere nescit.*

The wheele of Fortune, and the restlesse Ocean,
 Are like the Moone, their mistresse, still in motion.

Q. What Art is that that makes vse of the vilest things in the world?

A. Physicke makes vse of those things, some wonder were created; as of Scorpions, Flyes, Wasps, Serpents, Toads, and such like, nothing being so vile but serues for some vse, and many herein effectually, according to the Poet:

*Ther's nought so vile that on the earth doth lie,
 But to the earth some speciall good doth giue.*

Ner ought so good, but strain'd from that faire vse,

*Reuolts from vertue, stumbling on abuse:
 Vertue it selfe turnes vice, being misapplide,
 And vice sometimes by action dignifie.*

Pope Alexander the fourth disputed on a time at his table, whether the Commonweale were better to haue many Physicians or to be without? Some said, Better to be without, for 600 yeeres was Rome without, and neuer in better health. But his Holinesse affirmed, he thought otherwise; for, quoth he, if there were no Physicians, the world would scarce containe her people. A worthy

thy answer of the Pope, for if the Physician kills the body, he the soule.

Pythagoras calleth Physicke, A diuine thing : if it be so, then I hope it cures the soule, as well as the body, otherwise the creature is not sound, if hee be sicke in the nobler part.

Q. Which is the principall of all diseases?

A. Some say, the Plague is principall of all diseases; as Warre the head of all calamities; yet gluttony kills more than either the Plague, Famine, or Sword: for, though all loue health, yet most betray it this way, especially those, *quibus cœna pœna, pulpa culpa, spicula pocula, vagina lagena, prælia, prandia*: whose fare is their snare, whose healths are their sicknesse, whose warres are their dinners: for more such haue beene hurt by naked and flattering *Venus*, than by armed and irefull *Mars*.

Q. What was Theophrastus complaint at his death?

A. That Crowes, and Dawes, and Harts liued so long, being things of so little worth, and mans life was so short, that he liued not to attaine the full depth of any knowledge and perfection in this world, as it followeth in this Verse:

*Vt solide sapiat, nulli sua sufficit aetas,
Mors prius à tergo, quam sapiamus, adest.*

Skill comes so slow, and Death doth so life
craue,
That past the schoole, w^e are entred to the
graue.

But wee Christians cease that complaint
and say, If we liue but to know God as we
should, wee liue long enough, for in the
world to come, all fulnesse of knowledge
shall be made manifest vnto vs.

*Q. A certaine Hermit learned three leaues,
and what were they?*

A. The Red, the White, and the Blacke:
the blacke was his perpetuall meditation of
Death; the red, the vertue of Christs pas-
sion; and the white, Blessed life.

Seneca saith, he learned two leaues: Be-
fore Age to liue well; in Age to dye well:
in this earely wisdom so to prepare, that
after-griefe may not seize vpon passed ioy.

*Q. Of old men, and why they are called
twice children?*

A. Not so much for the weakenesse of
their age, as for their resemblance other-
wise; for first their hayre turne white, as
most children are in their infancy: next,
they haue baldnesse or scarcity of hayre:
thirdly,

thirdly, want of teeth: fourthly, weaknesse, lightnesse of minde, and childishnesse of manners: and then delight they in the company of children, as if they would call them fellowes; and therefore saith one: Old men that carry their legs in their hands, should smell of honesty.

Certaine old men rebuked and threatned diuers young men, for some misdemeanour towards them as they passed by them in a Church-yard: quoth one of the young men, It makes you the more bold, because you are so neere your houses, meaning their graues.

One said, I feare not old sge, because I haue nothing to accuse me in it.

Another saith, I feare old age, because it comes not alone.

Quid Puer, quid Senex.

Take away the first letter from *Puer*, for a Boy, and there remaines *Ver*, which signifieth the Spring.

Take the two first letters from *Senex*, for an old man, and there remaineth *Nex*, which signifieth Death: and thus are both their Natures expressed in both their Names,

VER.

NEX.

Q. Some Ancients were wont to swear by

O 5

the

the number of foure, and what was the reason of that?

A. Because no number seemed to be more perfect then this: first, for because there are foure elements, Fire, Ayre, Water, Earth: foure seasons of the yeere, the Spring, Summer, Autumne, Winter: foure qualities of all things, hot, cold, moyst, and dry: foure parts of the heauens, East, West, South and North, &c.

Of Monkes.

If *Monachus* for a Monke, signifieth alone, how are they so many? If so many, how are they alone: according to the verse before Englished:

Si Monachi, cur tot? Si tot, iam quemodo soli?

Of whom thus S. Bernard speakes further; *Hypocrite Monachi volunt humiles esse sine despectu, pauperes sine defectu, possessores sine labore, Martyres sine dolore*: These hypocriticall Monkes would be humbled without despect, poore without want, possessors without labour, Martyrs without paine.

Q. Wherfore doe the Iewes weare the fourth vauell O upon their breasts?

A. One answered thus pleasantly, Because

cause it is a letter of griefe for their sinne, in reiecting and crucifying our Saviour Christ. Others, Because it is a cypher, & like themselves, of no value or knowledge: Or else, Because they liuing by Vsurie, this cypher, though it be nothing of it selfe, yet it helps to increase the sum.

Some compare the Letters to men sitting at a feast, the Vowels to learned and graue men that speak with full sound: halfe vowels, to women and young men that sometimes speake, and then modestly: the mutes to boyes and children, that heare others, speake little themselves, but learne.

Q. What is the most unnecessary letter in the row?

A. K. Because C is of the same sound.

Q. What letters doth God most punish vs withall?

A. F, P, P. famēs, pestis, praelium, hunger, pestilence, and warre.

Q. What two monosyllables are those that trouble the whole world?

A. Est, & non est: It is, and it is not: the beginning and progression of euerie contention and controuersie.

Q. What letters be those that be full voices, and present the knowledge of them?

A. The

A. The Hebrew, where *Aleph* signifieth discipline; *Beth* a house: *Gimel* fulnesse of voyce; *Daleth* bookes: And so there are some who from the fulnesse of the Hebrew letters, doe demonstrate the whole History of Christs birth, passion, and resurrection.

Q. What one Verse is that that containeth in it the whole Alphabet?

A. *Gaza frequens, lybicos duxit Carthago triumphos.*

So this verse containes almost all parts of speech in Grammar:

Verbum dans mihi Christe tuum, non das mihi verba.

Such comfort to my heart, O Christ,
thy word to me affords,
That it is more than if the world
should bring me all her words.

Q. What language would Children speake if they were not taught?

A. *Quintilian* tells of a King, that for conclusion caused certaine children to bee brought vp in a Wood, by one that was dumbe, which in the end did pronounce some vnperfect sound, which could not be made a speech: Like to that is the Iesuits report of King *Magor*, that caused thirty Infants to be shut vp in a solitary place, where
tho ugh

though they were attended vpon with all
necessaries; yet they should neuer heare
voyce, to the end the King might try what
language they would speake, because of that
countrys religion he would be of: but the
King lost his ayme, for none of them spake
distinctly any Language; and so the King is
still of no Religion.

Bellum Grammaticale.

There is a warre in words as there is in
Grammar, the Schoole-mistres of words:
where the Verbe callengeth the worthiest
part to her selfe, for which shee alleageth
many reasons: the Nounne resisterh them,
and saith, without her no speech can stand,
as in this example following, where is a di-
uerse signification in neereneffe of words.

Claua ferit, Clauus firmat, Clauis (q̄) recludit.
Club strikes, Nayle fastens, Key shuts.

Parere vult mulier, sed non parere marito.
A woman will bring forth, but not obey
her husband.

*Tange Lyram digitis, Liram fas arator in
agris.*

Sulcus agri Lina est, dat Lyra tacta sonum.

And in this last there is *Lyra* for the Harp,
and *Lina* for a Furrow; the one for the
ground,

ground, the other for the sound.

There is also, as is there myltery in words; many mysteries in writing; the Iuyce of an Onion will not be read, vnlesse you dry the Paper: some other cannot be read, vnlesse the Paper be wet. Some write placing D for A, and A for D, and so of the rest; a secret kinde.

Q. Who were the best Orators, and what is the chiefest vse of Oratory?

A. Tully and Demosthenes; Tully was admired more for his tongue, then for his heart: Aristotle more for his heart then his tongue: Plato for both. It is said of Tully, that he had none like him: of Demosthenes, that he had few. And for Oratory; as wit is the ornament of man, so eloquence is the ornament of wit, which doth no way so much become it selfe, as displaying the power thereof in perswading to truth, and disswading from falshood, with that violence forcing to the end the hardest heart, as the Axe falleth vpon the Adamant.

Q. What is the difference betweene Logicke and Rhetoricke?

A. Rhetoricke discloseth the hidden Sayles of speech, Logick forceth it forward with Oares, Cleanthes being asked the difference

ference betweene Rhetoricke and Logicke, first he clutcht his fist, and then he shewed it open.

It is said of *Crysippus*, that he was so bent to his acute Logickall positions; that he would haue famished at his table, if his maid *Melissa* had not put meat into his mouth.

Q. Some of Ouids friends wisht him to take three verses out of his epistles that they disliked, and what was his answer?

A. No, quoth hee, that face seemes fairest that hath some moale.

Problemata.

Dic mihi quid queso toto iam regnat in orbe,

Dic tribus hoc verbis litterulisque tribus.

Respondeo.

Non verbis tribus, sed una respondeo voce,

Ius vel transpositis vis male litterutis.

Ius & vis apicis, paruo discrimine distans,

Ius nunc mundus habet, vim quia semper habet.

Englised.

A Probleme.

What thing is that that doth with most men raigne?

Tell mee but in three words, and make it plaine,

The

The Answer.

I will not take three words, but one to tell;
'Tis *right* or *wrong* that doth in one word
dwell.

Three words there are, three letters, and the
same,

From which the world hath *right* wrapt in
*wrong*s name.

Lex in the Latine tongue is the feminine
gender, in the Greeke the masculine; which
is the best as they say; because shee should
rule as a man, and not bee ouer-ruled as a
woman; and therefore for the euen sway
thereof it is called the Kings right hand,
because by it Kings reigne, and Kingdomes
without it are so far from flourishing, that
they be neerer perishing; for a Kingdome
without Iustice, is like a Shippe without a
Rudder in the midst of the sea, and vnder
it good men doe according to the lawes, e-
uill men suffer according to the lawes.

Q. How many are they among other facul-
ties that the whole world is gouerned by?

A. Three: Diuinity, Law, and Physicke;
according to the Verse:

Theologis animam subiecit lapsus Adam,
Et corpus Medicis, & bona Iuridicis.

Our

Our soules, our bodies, goods, by *Adams*
fall;
Are to Divines, Physicians, Lawyers,
thrall.

Q. What is the reason that Truth lasts so long?

A. Because it is the image of God: but another, in consideration of our times, said, Because it was so seldome worne: according as these verses seeme to import:

Omnibus rebus iam peractis,

Nulla fides est in factis,

Adel in ore, verba lactis,

Fel in corde, fraus in factis.

Englised:

All things finisht now and ended,

Nothing's spoken that's intended:

Where milke and honey-words proceed,

There's gall i'th heart, deceit i'th deed.

Q. Is it all one thing to lye, and to tell a lye?

A. Not, for he which lies, is not deceived himselfe, but seekes to deceiue another; but he which tels a lye, is deceived himselfe; therefore a good man must take heed that he doe not lye, a wise man that he doe not
tell

tell a lye; though most now with *Malchus* seruant haue their right eare cut off, that they can heare nothing rightly, nor speake any thing truly, which is a most hatefull vice: but let euery good man say, *Ita me veritas amet, & ego veritatem, tanquam animam meam, quæ est rara avis in terris*: so I loue truth, and truth loue mee, as mine owne soule; though this be somewhat a rare bird in these times.

Q. Is faith to be kept with an enemy?

A. It is; for we are not so much to consider to whom, as by whom we haue sworn; and therefore hee is found much faithfuller than thou, which beleeuing thee, hauing sworne by the name of God, hath beene deceived; than thou that by that meanes hast deceived him, though nothing bee now more common than so to deceive.

The Oath which the Ancients swore by, called Ioues Stone.

This oath they held very sacred, for he that swore, was to hold in one hand a stone, and then to pronounce these words: *If knowing, I deceiue, Iupiter cast me from my goods, from my countrey, and from all happinesse, as I cast away this stone.*

Q. From

Q. From whom for the most part doe we heare truth?

A. *Si secretorum seriem vis noscere rerum,
Ebrins, insipiens, pueri, dicent tibi verum.*

Expounded.

From childishnesse, from sleepe, from the foolish, from the drunke, from the mad.

Lewis 11. was wont to say, all things were plenty in his Court, but onely truth was scarce. Of which saith *Tully* in the commendation thereof, it hath so much power, that by no deceit, wit or cunning, it can be overthrowne; and although it hath neither patron nor defender, yet it defends it selfe, and is like the blood of the Goat, that will break the very stone to appeare.

Q. What thing is that which for the most part wants successors?

A. Vertue and Truth; for though a man may bequeath his goods by testament, yet can he neither Vertue nor honesty.

Q. What is meant by the Riddle in Virgil,
1. *Dic quibus in terris, &c?*

Englised.

1. Tell me in what part of the earth thou canst behold, looking vp, but three yards of heauen?

2. Tell

2. Tell me in what part of the earth, flowers grow inscribed with the names of Kings? &c.

A. Of the first some vnderstand this to be meant of the diggers in siluer Mynes, out of which if any one looke vp from thence, he cannot behold aboue three yards of heauen. And for the second of these flowers it is thought he meant gold and siluer, which being coyned into many, is inscribed with the names of Kings, and the most precious Roses among men: and yet *Virgil* himselfe then liuing, being asked this question, said, hee stricke that crosse in Grammar, to torment curious Readers and Interpreters.

Gold. Dittio scripta per l, germanica, grata cuique est.

Gott. Est tamen l dempta vox ea nobilior.

Gold. This German word with *l* is large of fame:

God. But *l* substracted, the most noble name.

*Germani cunctos possunt perferre labores,
O utinam possent tam bene ferre sitim.*

The Germanes to all labours them inure,
O that they could but thirst so well endure.

Cleos.

Cleobulus Riddle of the yeere.

There is a Father which hath twice six Sonnes, and they haue thirty Daughters apeece party-coloured, hauing one cheeke white, & the other black, and they neuer see one anothers face, nor liue aboue 24 houres.

Q. There is a thing that is neither Fire, nor Moone, nor Starre, and yet with those it shines onely in the night, and what may that be?

A. The Glow-worme.

Q. What is that that stands still on one foot, and with the other walks round.

A. A paire of Compasses.

The Crocodiles syllogisme she proposed to the woman whose childe shee had gotten.

If (quoth she) thou shalt tell me true what I intend, I will giue thee thy sonne. Quoth shee, That thou wilt not restore him mee: now therefore giue him mee, because I haue told true. Why then, quoth she, if I doe restore him thee, thou hast not told true, and therefore I will keepe him.

To which purpose one thus asked his seru-
uant, Art thou not a lyer? tell me true: but
his sophisticall seruant said, If I bee a lyer,
how

how wilt thou that I tell true? If I be a lyer, I will say I am such an one, that thou mayst know me not to be such an one.

Resolue this Riddle.

The *Cretanes* are lyers, saith *Epimenides*, he himselfe being a *Cretane*: now if the *Cretanes* be not lyers, *Epimenides* lyed: if the *Cretanes* be lyers, how did *Epimenides* tell true, he himselfe being a *Cretane*?

I will now put to thee some questions to find an answer for thy selfe, to see if thou canst yet swim without *Corke*.

Q. Since there is no new thing vnder the Sunne, how comes it that in this old world, some say, they haue found out a new?

When *S. Paul* wrote to the *Romanes*, why did he not write to the *Pope*?

Obiurgatory Letters came to *Iehoram* a wicked King, written by *Elias* the Prophet, when *Elias* was translated into Heauen, his Father *Iosabab* liuing: now tell me, When and where these Letters were written, and by whom they were sent, *Paral. 2. 21.*

Q. How comes it that some black stones draw white lines, and white silver blacke lines?

*Mille boues pascunt, vitulorum millia centum,
Musca super vitulum quemlibet una sedet.*

Englished:

In a faire Medow, fed a thousand Oxen,
and one hundred thousand Calues, and ypon
euery one of these sate a Fly, now tell me
how many legs were there in all.

Two young men carried Egges, and as
they trauelled by the way, at last, the one
said to the other, If thou giue me one of thy
Egs, I shall haue as many as thou: to whom
the other replied, But if thou giue me one of
thine, I shall haue twice as many as thou.
Now I would aske, How many did each of
these carry?

Tot prior oua tulit quot lustrum continet annos.

Posterior vaga quot sidera mundi habet.

5 7

A certaine Mariner transporting thirty
passengers in a Ship, of which fifteene were
Christians, and fifteene Iewes, there arose a
great tempest, so that the ship could not be
safe, vnlesse at least halfe of the goods and
halfe of the men be throwne ouer-board to
lighten it: and then they began amongst
themselves to debate and agree after what
manner this should be done; at last they
were content, that the Master should set
them

them all in a round circle, beginning where he would, and so every ninth man should be throwne ouer till 15 were gone, the Master sparing the Christians, so ordered and placed them, that every ninth man was a Jew: and so the Christians were safe, and all the Iewes were lost.

Q. But how was this done?

A. First, hee placed them in this order: 4 Christians, 5 Iewes: 2 Christians, 1 Jew: 3 Christians, 1 Jew: 1 Christian, 2 Iewes: 2 Christians, 3 Iewes: 1 Christian, 2 Iewes, 2 Christians, 1 Jew: and hee beganne to number from the first of the 4 Christians: as for example:

CCCC.III. CC.I. CCC.I. C.II. CC.
III. C.II. CC.I.

Q. What labours of all other are the most grievous?

A. Docentis, Imperantis in bello, Precantis, parturientis.

Of him that teacheth, of him that commandeth in warre, of him that prayeth, of her that bringeth forth: the vulgar say, the labour of the hand, but the wise say, that of the minde, which not onely wearies the body

dy but dries vp the bones, and hastens old age and death, whereas the other is healthfull to both. A certaine woman told King *Antigonns* that he was happy, because hee was a King: O mother, quoth he, if thou didst know the many cares that are worne with this Diadem, thou wouldst not take it vp from the dirt.

Some say, the care of the Magistrate, although much lies vpon the Church-man, but more vpon the Magistrate, that hath not onely the care of soules, but of bodies and good: and therefore they are called Gods.

For the care and paine in childe-bearing, no man doubts, and experience maketh manifest, the miserable mother to haue anxiety and grieve of mind before, in, and after: and the more, that when she hath brought forth, it is the enemy of God, and effect of her sinne, in so much that one woman said, shee had rather dye ten times in the warres, than once to hazard the danger of child-birth. Thus *Luther* distinguisheth of the se labours.

Sordor { Oeconomicus }
 { Politicus } est { magnus,
 { Ecclesiasticus } { maior,
 { } { maximus.

The labour { Husband- }
 of the { man } is { Great,
 { Magistrate } { Greater,
 { Minister } { Greatest
 { } { of all.

Yet since the vulgar lightly esteeme this labour of the minde, and thinke much that their labour of body should so far extend to maintaine the honour and leasure of mind, I will thus propose an example: When cattell could speake, it is said the sheep said vnto their master, Wee thinke wee haue hard measure at thy hands, in that thou takest from vs both Wooll, Cheefe, and Lambes, and without allowance from thee, turnest vs to seeke our liuing from the earth, when to thy Dog, that yeelds thee none of these comforts, thou impartest thy bread from thine owne hand: but then the Dog replyed, All this I haue, and deseruedly it is to me due, for I am hee that preserues and keepes you from the theft of man, and from the rapine of the Wolfe: the Sheepe hearing that,

was

was content the Dog should haue a greater allowance.

S. *Martin* seeing a Sheepe new shorne, said, This beast hath fulfilled the Commandement, for she hauing two coats, hath giuen one to him that wanted.

Of I. Hus, and M. Luther.

Of *Hus*, his aduersaries were wont to say, that he had the sound of the Goose, but hee prophesied, that after 100. yeeres a Swan should come, whose shriller note should more tingle their eares, and oppose their errours, whose fore-runner he was; they burned his bones many yeares after, but cannot deface his memoriall; and *Luther*, which was his Swan, did accordingly after succeed.

This graue and reuerend man vpon a time reproning a disordered, lustfull, and irefull liuer, was answered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which he had laboured, but could not suppress: No (quoth he) why, though it be impossible for you to forbid the birds to fly ouer your head, yet notwithstanding you

may keep them from making their nests in your haire.

Q. What Creatures are those that excell man in the senses?

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tattling, the Vulture in smelling, according to this following verse here formerly expounded.

*Nos Aper auditu praeclit, aranea tactu,
Vultur odoratu, linceus visu, simia gestu.*

Q. When is dirt handled by dirt?

A. When the Potter worketh his vessel.

Q. What household creatures are those, which neuer by nature grow gentle to a mans hand, nor neuer by Art?

A. The Fly, the Swallow, and the Mouse.

Q. What creatures of all other are the slowest, and which the swiftest?

A. The Snaile, and the Eagle, which vpon a contention betweene them, whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftnesse, loitered and deferred so long to the last, that the Snaile crept there before her. This fable admonisheth continuall progression
and

and study to be more effectuell to attaine wisdom, then the seldome hasty snatches of the too confident in his owne ability and strength.

Q. VVhat City is that that is founded in the waters, compassed in with waters, and hath no other walls but the Sea?

A. Venice, situate in the bosome of the *Adriaticke* Sea, which hath continued vnshaken or vnconquered since the first building 1152. yeeres, and at this present famous in Buildings, Riches, and Government.

Q. VVhereupon did the Ancients name England?

A. England ab *Angulo*, as being an Angle of the World, ingirdled round about by the Sea, no where embracing the Continent, hauing within it plenty of all things and comely personages their possessors, as *Saint Gregory* on a time said, seeing certaine English youths at Rome, Well may you be called *Angli*, English, *quia vultu reserent ut Angeli*, because their faces shine like Angels.

Q. What is that that being blinde it selfe, leades the blinde, and beares him that beares it?

A. A Staffe.

Q. What is the Prouerbe of going to Rome.

A. He that goes first to *Rome*, sees a bad man; he that goes the second time, meetes with him; hee that goes the third time, brings him home: as one said of a lewd woman, He that lookes vpon her with delight, is in his way to Hel; he that talks with her, mends his pace; and he that enioyes her, is at his iournies end.

Q. How should man and woman be made like in marriage?

A. Let the man be inferiour in state and birth, & then marriage makes them equall, she the better in descent and subitance, he in sense and sexe.

Solon the Philosopher said vpon the marriage of his friends daughter. Whosoever this way hath got a good son in law, hath found a sonne, or rather better then a sonne: but who so hath found an euill one, hath lost a daughter. Likewise, another Philosopher hauing lost his wife, said, O Philosophy, thy precepts are tyrannical, for thou biddest vs loue, and if we lose that we loue, thou biddest vs not grieue.

*Q. By what meanes shall a young Papist
Wench be as it were both a wife and a widow,
and*

and be sure to keepe fasting-dayes and nights e-
now?

A. By marrying with an old and impo-
tent husband : but the quietest marriage,
saith one, is that, when the wife is blind, and
the husband deafe.

Q. *Quid facies Veneris faciem cum veneris
ante?*

Ne sedeas, sed eas : ne pereas, per eas.

The conceit of these Verses lies in the
Latine words which cannot be exprest in
the English : the question, *What wilt thou doe
when thou comdest before the face of Venus?*

The answer, *I will goe and not stay, lest I pe-
rish in that way.*

Q. *What was the saying in ancient time con-
cerning friends?*

A. That it was good to haue friends,
but bad to need their helpe; for friendship
now adaiies depends vpon great fortune and
little need : foras the Poet said :

Whone'r wants, shall neuer lack a friend;
And who in want a hollow friend doth try,
Directly seasons him his enemy.

But, Say we, such a one as is only a friend
in words, is as bad as him that coynes false

money : and therefore,

*Fide, sed ante vide ; qui fidit, nec bene vidit,
Fallitur : ergo vide, ne capiare fide.*

He that trusts before he try,
May repent before he dye.

Socrates being reprov'd by his wife, for that hee had prepared no better fare for his friends: quoth hee, If they bee our friends they will not care : if they be not, we will not care : if they be good, here is enough : if they be bad, here is too much.

Q. Why is gold esteemed the most precious of all metals ?

A. Not onely because it endures the fire, but for many other causes; pure gold expels poyson, and therefore if poyson be put into a cup of gold, there will bee a boyling and struggling strife to expell it: it is restorative and physicall both in body and state, the wind and the calme both of sea and land; and the prize for which so many toyle and fight: and yet is Iron more necessary for mans vse many wayes than it. In Europe, Iron is esteemed at a low rate, because of the plenty, but in the Indies it hath beene esteemed

med deerer then Gold, where wee haue sometimes known foureene pound of Iron to haue beene exchanged for 250 pound of gold: and where this is of no value, there contention is of no force: for, in the Indies a whole household will lye quietly vnder one rooffe together, and that rooffe, but of some large shell; and lighted night and day with the Lights of Heauen, the Sunne and the Moone: which condemnes our discords and couetous dispositions, where wee rapine our selues to our graues, and then leaue it to our posterity; according to the Verse:

Dum potui rapui, rapiatis quando potestis.

Q. whereof was money at first?

A. At first it was Tinne, after Siluer, last of all Gold, quite opposite to the times and manners, for at first they were golden, after siluer, but now we haue the Tinne and Iron age: and thus is the wine changed with the vessell.

Q. What gaine is the most lawfull and honest?

A. Nob V fury: that like the Viper, eats off the fathers head that lends, and the mothers bowels that borrowes. The most secure and honest gaine is husbandry: as one

thus hath it, To seeke gain by Wars is wickednesse : by Sea, dangerous: by deceit, sinful : by husbandry lawfull. For first, if thou respect, the health of thy body, which is to be reckoned among the chiefe goods, no life more wholesome: if frugality, no where more vsfull : if vncorrupted gaine, no where more innocent : if integrity of life, no where lesse tainted.

Q. Who are those that haue sed others eares with their owne harmes?

A. Souldiers in the Low-Countries and Germany.

Q. Who are those that fortune seldome fauours?

A. The ouer-timorous man : for, his own feare presents some difficulty to discourage men in matters of most easie atchieuement: and therefore as the Poet said :

*Quisquis apes, unda s'q, timer spina s'q, roseri,
Non mel, non pisces, non feret ille rosas.*

Who feares the Bee, the Water, pricke o' th
Rose,
Shall haue no Hony, Fish, nor Flowers for's
nose.

Or thus.

Who feares a sentence, or an old mans saw,
Shall by a painted cloth be kept in awe.

And therefore, *Andaces fortuna iuvat.*

Q. What is the meaning of these words, when we say, As safe as a fish?

A. Because when all other creatures perished in the deluge, the Fishes were onely safe: And of that when we say, As dumbe as a Fish? Because no creature but can make some kinde of noyse or sound, but onely the Fish, that is solely mute.

Q. Is that compact lawfull betweene the liuing, that the first dead should retorne to the longer liued, and shew the estate of the other world?

A. In Popery it is and hath beene vsual, for so say they, *Marcellus Ficinus* retuned after his death, and shewed where he had beene, and what he had seene. But wee are taught otherwise, that we are not to seeke truth from the dead: neither could the Glutton obtaine, that *Lazarus* should forewarne his brethren.

Of the sixe Voices in Musicke.

Fama latere nequit, micat ut Sol inclita vir-
tus.

Fame and Vertue can be no more hid then
the Sunne.

*Q. Who be those that for the most part sing to
them that either sleepe or cry?*

A. Nurses.

*Q. Who is the best Arithmetician of all o-
ther?*

A. God, for hee hath made all things in
number, weight, and measure: likewise he
numbers the Starres, our teares, the hayres
of our heads, our dayes, our bones, &c.

Pysbago as opinion of leauing pictures be-
hind men for a memorial to their posterity,
whereof he saith: The body is but the case
of the minde, and hee sees and knowes the
least part of man, that sees or knowes onely
his body, which more cannot be pictured:
therefore saith he, Those that leaue but the
picture of the body, leaue but an image of
an image to posterity.

Of the good of learned men.

When the Plague had consumed all
Greece, *Hippocrates* by firing a whole wood
purged

purged the ayre. So *Tully*, by his wisdom
rescued *Rome* from the conspiracy of *Cate-*
line, and therefore was called *Pater Patria* :
of whom one thus writ :

Defendi, tenui, vetui, face, cade, crure,
Civis, Dux Consul, &c. see *Virgil*.

Q. What two wonderfull men were those,
the one whereof was a traveller thorow the
Sea, and the other a Waggoner through the
ayre?

A. *Moses* and *Elias*.

Q. What were the names of those two theenes
that were crucified with *Christ*?

A. *Dismas* and *Gesmas*, as some Authors
doe auerre, *Dismas* the happy, and *Gesmas*
the wretched, according to the verse :

Gesmas damnatur, Dismas ad astra leuatur.

Englised :

Dismas the happy to repent, though late :
For though at last, his sorrow was yet true :
Gesmas that dide in his most wretched state
Was the vnhappy that no mercy knew.

Q. What foure things are those that overcome
one another?

A. 1. Death.

A. 1. Death ouercomes Man.

2. Fame ouercomes Death.

3. Time ouercomes Fame.

4. Eternity ouercomes Time.

Q. *Three occasions many times moue debate,
and what are they?*

A. 1. To talke to him that is angry.

2. To send him of an errand that is
weary.

3. To wake a man out of his sleepe.

Q. *Three things should be alwayes at home,
and what are they?*

A. The Hen-roost, the Cat, and a Beauti-
full wife.

Q. *How many things are required in a wo-
man to be perfectly beautifull?*

A. It is said, That all the beauties in the
world serue but to make vp one perfect
beauty, where one brings a good cheeke,
another a handsome nose, the third a faire
forehead: one is wise till she speakes, ano-
ther handsome till she goes, a third pretty
till she laughes: one hath a slender body, a-
nother a pleasant speech, and some other
comely gate: all which must concur to
make vp one absolute beauty.

Some other there are that say, that a Wo-
man to be perfectly beautifull, should haue
all

all these indowments and oppositions, that
is to say, 3 Hard, 3 Soft, 3 Short, 3 Long,
3 Blacke, 3 White. 3 Hard, her breasts and
buttocks, 3 Soft, her hands and her
belly : 3 Short, her nose and her two feet :
3 Long, her fingers and her side : 3 Blacke,
her eyes and her hayre : 3 Red, her cheekes
and her lips : 3 White, her thighs and her
necke.

*All these faire letters in one golden booke,
What Cynicke might be blam'd & unclaspe and
unlooke?*

But now for the most part in stead
of all, or many times any :

*With Tyres and Clothes our indgements bri-
bed be,
And women is least part of what we see.*

*Q. The old saying is, A good Horse should
haue 15. properties from other creatures, and
what are they?*

*A. 3 of a Man : 3 of a Woman : 3 of a
Foxe : 3 of a Mare, and 3 of an Asse,
3 Of a man, that is, bold, proud and hardy.
3 Of a Woman, faire breasted, faire hayre,
easie to leape vpon.*

3 OF

3 Of a Hare, a great eye, a swift foot, and a dry head.

3 Of an Asse, a big chine, a flat leg, and a good hoofe.

3 Of a Fox, a faire tayle, short eares, and a good trot.

Q. What three properties are principally required in a good Inkeeper?

A. 1. To be as patient as *Iob*. 2. To be as prouident as *Philemon*. 3. As merry as *Hector*.

Wisely liberall, and cheerefully frugall, sometimes to impart to his friends; for as one writes:

*Two dishes well dressed, and welcome withall,
Both pleaseth thy guests, and becometh thy Hall.*

And as another saith:

*Dat bene, dat multum, qui dat cum munere
vultum.*

Who kindly doth small gifts bestow,
Out-peyzeth great with churlish show.

Q. Wherefore hath it anciently beene accounted good lucke if a wolfe crosse our way, but ill lucke if a Hare crosse it.

A. Our Ancestors in times past, as they were merry conceited, so were they witty;

witty ; and thence it grew, that they held it good lucke if a Wolfe crost the way, and was gone without any more danger or trouble, but ill lucke if a Hare crost and escaped them that they had not taken her.

Q. What three Churches are those that haue their senerall prerogatives before any other in this Land?

A. Pauls, Westminster, and Salisbury; Pauls for her Antiquity, spaciousnesse, and strength. Westminster for Curiosity and Workmanship; being 42 yeeres in building, as it is afore recited. Salisbury for variety of Pillars, Windowes and Gates. Secondly, Pauls for the continuall society of the liuing; Westminster for her Royall Sepulture of the dead : Salisbury for her tripartite Calculation of the yeere, hauing in it as many Windowes, Pillars and Gates, as there are daies, houres, and moneths in the yeere, of which a famous Antiquary thus writeth:

*Wonders to tell how many dayes,
In one whole yeere there beere :
So many Windowes in one Church
Men say are to be scene.
So many Pillars cast by Art,
Of Marble there appeare*

As

*As there be houres in iust account,
 Throughout a complete yeere :
 So many Gates doe entry giue,
 As months one yeere doth make.
 A thing well knowne for truth,
 Though most it for a fable take.*

Vnto which may likewise as a fourth be added, though inferior to the rest, for spaciousnesse and bulke, yet famous for the roundnesse, neatnes, and Monuments therein preferred, of which it is thus deliuered, *Heraclius*, Patriarch of *Ierusalem*, consecrated a Church for Knights Templers, so called at the first institution, about the yeere of our Lord, 1113.

And at that time they dwelt in a part of the Temple hard by the Sepulchre, whereof they were so named: and vowed to defend the Christian Religion, and the holy Land, and Pilgrims going to visit the Lords Sepulchre against Turkes and Infidels, some of their Images are to bee seene with their legs acrosse, for so they were laid buried in that age, that had taken vp the Crosse (as they termed it) to serue in the Holy Land, amongst whom was *William Marshall* the elder, a most powerfull man in his time,

time, *William* and *Gilbert* his Sons Marshals of *England*, and Earles of *Pembrooke*, vpon *William* the elder his Tombe some yeeres since was read in the vpper part Comes *Pembrochie*, and on his side this verse :

*Miles eram Martis,
Mars multos vicerit armis.*

In processe of time when with insatiable greedinesse, they had hoorded vp great wealth, by withdrawing Tythes from the Church, appropriating spirituall liuings to themselves, and other bad meanes, their riches turned to their ruine, for they fell at variance with other religious orders, reiecting their obedience to the Patriarch, procured enuy of the common sort, and in the ycere 1312. this order was condemned of impiety, and by the Popes authority vtterly abolished, and the possessions assigned to the hospitalier Knights of *Saint Iohns of Ierusalem*.

It is apparent out of ancient Records, that this place, after the expulsion of the Templers, was the seat and habitation of *Thomas Earle of Lancaster*, and of *Sir Hugh Spencer*, King *Edward* the seconds Minion,
after.

afterward of Sir *Amyer de Valence* Earle of *Pembrooke*, and in the end turned into two Colledges or Innes of Courts: & so much of the Temples, the antiquity thereof and the Monuments therein.

Graves-Inne is so called, because it was anciently the dwelling-house of the Lord *Gray of Wilton*: *Lincolnes-Inne* of the Earles of *Lincolne*.

Q. What three Rivers are those that have the precedency before others?

A. *Thames*, *Seuerne*, and *Trent*; *Thames* renowned for the stately buildings she passeth by, and for Swans, and Ships that she beareth: *Seuerne* for her swiftnesse & beautifull shores: *Trent* for her variety of floods and fish, which some thinke to be so called of *Trent* a French word, which signifieth 30. because it is said she beareth thirty severall sorts of fish, and thirty Rivers fall into her flood.

Q. What Forrest was that which was erected out of the ruines of most Churches, Townes and Villages, of any other in the Kingdome?

A. New Forrest in *Hampshire*, which *William* the Conquerour, to erect, pulled downe 36. Churches, all the Townes and Villages.

Villages and houses farre and neere, and brought all within 30. miles compasse to a Forrest for wilde beasts, for which hay-nous offence the indgement of God soone ouertooke his posterity : for *William Rufus*, his second Sonne, King of *England*, in this Forrest was shot thorow as hee was Hunting, by *Walter Terrill*, shooting at a Hart, and so dyed : one of his other was blasted with a pestilent ayre ; his Grand-child pursuing his chase, was there hanged amongst bowes, and so ended his life. And thus much of this large Forrest in this short discourse, for example and History.

Q. What two Halls are those, famous for their Buildings, Courts, and adjacent Offices, before any in this kind to be preferred?

A. Westminster Hall, and Guild-hall, the one built by King William Rufus, of Irish-wood, in whose top no worms nor Spiders breed, though some venomous creatures sometimes crawl below, being of that continent and spaciousnesse not to be paralleld ; the wisest plot of ground in Christendome, which may be called the English Moderator, for that it can end a controuersie, when no other place nor party may or can.

Guild-Hall for her continuall courses and
sittings

sittings, *London* being the Lady of Cities, and she the Ladies Chamber, wherein at the first entrance the Statues of two Gyants huge and terrible present themselves, which for discourse sake (their antiquity being such as few doe relate of) shall here bee briefly vnfolded. These two Gyants liued both in this Iland at one time, 1200. before Christ, at what time this Iland was a desert, and inhabited onely with a few Gyants, which at *Brutus* landing at *Tornes* in *Deuonshire*, fled to their Caues and desarts where they liued: But after *Brute* and his Britains were settled, they tilled the ground and built Cities, and called the Iland after *Brute*, *Brittaine*: and *Corineus* called that portion therof that fell to his share *Corinea*, after by corruption of speech *Cornubia*, now *Cornwall*, being as the Horne of *Brittaine*: This *Corineus* was of mighty strength, and tooke great delight to combat with other Gyants, and none was able to withstand him, but at last one *Gogmagog* was found that on a day with thirty other Gyants assaulted *Brute* and his company as they were sacrificing to their gods, by whom the rest of his company were slaine, and he himselfe taken and kept alive, because *Brute* intended

ded to see a single combate betweene *Corineus* and him. *Gogmagog* was likewise a Gyant of such puissance and stature, being twelue Cubits high, that he could pull vp a great Oake at one pull, as it had beene a hassell wand. Now both these Gyants being brought together, *Corineus* layd by his Armour, and challenged his Combatant to handy-gripes, who at the first came vpon him with that violence, that hee crusht in peeces three of *Corineus* ribbes, two of the right side, and one of the left, wherewith *Corineus* mightily intraged, redoubling his strength, threw him vpon his shoulder, and so carried him to the top of a rocke, and threw him downe headlong into the Sea, where he was bruised and broken with the fall into peeces, and so dyed, and the place is called to this day *Gogmagogs* leape.

And now since wee haue spoken something formerly vpon occasion of *Brute* and his Brittaines, the first inhabitants of this Island, it remaineth that we set downe the seuerall changes of Regall succession in this Kingdome, and by whom they were brought in, which were as followeth, five in number.

I The

1. The *Brittaines* by *Brute*, who reigned in this Kingdome 24 yeeres, and before his death diuided it amongst his three sonnes, *Albion*, now *England*, to *Lochrine*, to *Albanach*, *Scotland*; to *Camber*, *Wales*; which went on in a longer succession.

2. The second was by *Romanes*, by the ariual of *Iulius Caesar* here: who partly by himselfe, and his succeeding *Romane Emperors*, *Lieutenants* and *Tributary Brittish Kings*, continued here a gouernment for the space of 500. yeeres.

3. The *Saxons* the *Ancestors* of *Brittains* by *Hengistus*, in whose time this Iland was diuided into seuen Kingdomes, which in this booke are formerly recited.

4. The *Danes* by *Swaynus*, whose gouernment continued here some 25 yeeres.

5. The *Normans* by *William* the *Conqueror*, who vanquishing *Harold*, subdued this Kingdome, iust 40 yeeres after their conquest of *Normandy*.

*Thus Men and Kingdomes change, and euer
shall,
Vntill one generall change run ouer all,*

And

And now as at English feasts so I regret,
Matter more light, to make the end more sweet.

The Proposition and resolution of
the Garland.

BETWIXT two Sutors sate a Lady faire;
Upon her head a Garland she did weare :
And of th' inamoured two, the first alone,
A Garland wore like her, the other none :
From her own head she tooke the wreath she wore
And on him plac'd it that had none before :
And then these Lovers browes were both alone
Beset with Garlands, and she sate without :
Beholding then these rituals on each side
Of her thus plac'd, and deck'd in all their pride,
She, from the first mans head the wreath he had,
Took off, and therewith her own browes she clad :
And now this Lady and the second were
In Garlands deck'd, and the first man sate bare :
Now which did she loue best ; of him to whom
She gave, or him she tooke the Garland from ?

Reply.

IN my conceit, she him would soonest haue,
From whom she tooke ; not him to whom shee
gave.

For, to bestow, diuers respects may moue,
 But, to receiue, none should perswade, but loue.
 She grac'd him much, on whom her wreath shee
 plac'd;
 But him whose wreath she wore, she much more
 grac'd.

For, where she giues, she there a seruant makes,
 But makes her selfe a seruant where she takes:
 Then where she takes, she honors most, and where
 She doth most honour, she most loue doth beare.

NOT borne, NOT dead, NOT christ-
 ned, NOT begot.

LO, here she lies, that was, & that was not:
 She did, was born, begot, baptiz'd; & more,
 Was in her life not honest, not a whore.
 Reader, behold a wonder rarely wrought,
 Which whilst thou seem'st to reade, thou
 reade'st not.

Vpon the Popes mending of the
 EPHEMERIDES.

Iam diu Ephemerides correxit Papa, nefan-
dam

Doctrinam & vitam ut corrigat, ecquis erit.

Q. To whom are blowes most due?

A. *Nux, Asinus, Campana, piger sine verbera cessat,*

*Hæc dura, hic tardus, hæc tacet, ille iacet,
Sed simul ut ferri plagam sensere, vel ulmi,
Hæc cadit, hic pergit, hæc sanat, ille studet.*

Englisht:

The Nut, Ass, Bell, and slothfull Hinde;
Hard, slow, still, sluggish lye:

But when their severall stripes they finde,
They fall, crawle, call, and learne, inforst
hereby.

Or thus:

The Nut falls downe, the Ass creepes on,
the Bell full lowd doth cry:

The slothfull learnes, and severall stripes
make each their vertues try.

Vir, Si caput accipias, summo cum ventre vi-
gebit.

Tus, Summe pedes imo cum ventre, & serviet
aris,

Virtus, Imo consciscet mortem, sine ventre bi-
openni,

Vis, Dextor pes capiti si iungitur, opprimit
hostes,

Rus, Cum pedibus ventrem ferro proscindit
arator,

Virtus, Si capias totum, Laudem mortalibus
affert.

The Epitaph of a Begger.

*Nulla mihi vna domus, ac nunc certa sepulta
est*

Vita paupertas, Mors mihi diuicia,

Vita mihi exilium, requies est certa sepulchrum,

Vivus eram nudus, mortuus ecce tegor.

Englisht:

No house I living found, but dead, a graue,
And in that as much roome as rich men
haue.

My life was banishment, in death here raked,
I'm cloath'd and couered, that in life went
naked.

There is a thing which hunger cannot kill,
Although a thousand yeeres it sleepeth still:
And 'tis a wonder, though it common be,
Beyond the depth of mens capacity.

For if awak'd, it doth no minute liue,
Vnlesse vnto it present food you giue,
And what it is, if you desire to know,
It is the sparke that from the flint doth go.

Est quaedam soribondi potis his quatuor arbor,

Simpofitis aptas ferre sueta nuces,

Vnde notas si tres postremas dampseris, inter

Mille alias vnum vix reperisse queas.

A tree there is, eight letters doe expresse
The name and nature ; but three last being
gone,

It signifies a thing you well may guesse,
So rare, that in a thousand scarce ther's one.

It is said of *Castanea* for a Chest-nut, take
away the three last letters, and it is *Cast*,
Chaste : a thing so rare, as one saith, If
dreames and wishes had beene true, since
Popery, there had beene scarce a maid found
to make a Nun. Or verifie this.

Quidnam illud?

*Materia infelix, detracta cadauere forma
Tam varia, ut nec ego me mihi nosse queam,
Haud melius fatum, nam pendeo more laronis,
Ingenium sic me furis habere putant.
Si dederis, seruo, seruatum reddo petenti,
Non nisi at auriculis tracta referre volo.*

Englised.

Unhappy matter from a carkasse dead,
I first was stript from it that had me bred,
Vnto no better fate, but to betray,
And bound a prisoner that I cannot stay,
Cut was I to be hang'd downe to the knee,
But some are better hang'd for cutting me.

What's giuen, I safely keepe, and backe re-
store,
But first I'm pull'd by th'eares to ope my
dore.



*Pulcherrima Dissertatio Monialis
& Iuuenis.*

Mo. *Me tibi teque mihi genius, atus & decor
equant,*

*Cur non ergo pares ambo in amore su-
mus.*

Iu. *Non hac veste places albis nigra vestis a-
mator,*

*Qua nigra sunt fugio, candida sed per-
mo.*

Mo. *Veste sub hac nigra nixeam tamen aspice
carnem,*

*Qua nigra sunt fugias, candida mem-
bra petis.*

Iu. *Nupsisti Christo quem non offendere fas
est.*

Hoc velum sponsam te facit esse dei.

Mo. *Deponam velum, deponam cetera que qu-*

Iu.

- Intraboq, Thorum, nuda puella, caum.*
Ju. *Sicareas velo, tamen alter non potes esse,*
Vestibus ablati non mea culpa minor.
Mo. *Culpa quidem sed non gravis & sic esse fatebor,*
Est quoque peccatum, sed veniale tamen.
Ju. *Uxorem violare viri grave crimen habetur,*
Sed gravius sponsam te violare Dei.
Mo. *Vicisti nostrum sancta ratione furorere,*
Gaudeo quod verbis sim superata tuis.

Englished:

A dissertation or strife betweene a hot-blooded Monke and a chaste young votary Virgin.

- Mo.* Sith both our age, our sex, and all doe moue,
Why dost not me respect, since I thee loue?
V. Thy vesture pleaieeth not, loue others blacke,
Tis white I like, that fits a louers backe.
M. Vnder this robe of black behold white skinne,
Though blacke thou dost exclude, let whitenesse in.

V. To Christ thou art espous'd and wedded now,
And this blacke robe is witnesse to thy
vow.

M. My vaile I cast aside, that so hath bred
This thy dislike t' inioy thy naked bed.

V. Thy vayne though thou forsake, thou art
the same,

Nor is my sin the lesse, nor lesse the shame.

M. A fault I do confesse it is, though small;
And if a sinne, it is but veniall.

V. To violate mans spouse, is great'st of
crimes:

But more thy sins, being Gods, a thousand
times.

M. With holy reason thou hast subdude
my madnesse,

To which, I ouercome, subscribe with
gladnesse.

Some short Discourses and Stories.

Two Cardinals, familiar acquaintances,
came to a conceited Painters shoppe in Venice,
to behold the Pictures of *St. Peter* and
Paul, and in the way of merriment they told
him, hee had made their faces too red. O,
quoth he, that was my chiefe care, and such
they are in heauen, blushing to see how and
by.

by what men this Church is now gouerned
and by their pretended ſucceſſors.

A certaine Heathen King drawne by a
reuerend Biſhop to Chriſtianity, and to be
baptized, and hauing put one foot into the
water, and about to ſet in the other, he drew
it backe, and firſt asked where he thought
the greateſt part of his Anceſtors were? and
hearing the greateſt part to be in hell, hee
plucks backe his foot and ſaid, It was more
fit to follow the greater number then the
leſſe, and ſo would goe no further therein,
and within three dayes after dyed.

Alexander the Great bid a Philoſopher
whom he loued, ask what he would of him
and he would giue it; he asked immortality;
(quothe he) How can I being a mortall man
giue thee that? Why then (quothe he) if thou
acknowledge thy ſelfe ſo, why doeſt thou
not reſt in thine owne Kingdome, but ſeſt
all the world againſt thee, and thy ſelfe a-
gainſt all the world, as if thou ſhouldeſt ne-
uer dye?

Aletha, the mother of *S. Bernard*, dreamed
that ſhe ſaw a white whelp in her belly, and
heard him barking; which after being ex-
pounded, from thence was propheſied, that
ſhe ſhould be the mother of ſuch a whelp,
which

which should be a Keeper of the house of God, & a great barker against his enemies: which afterwards was totally verified.

One told King *Alphonſus* that he dreamed he would giue him a bagge of Gold: But (quoth the King) you are no good Christian, if you hold dreames to be true.

One came to a tradesman in the seeming habit of a Scholler, and desired something to support his necessity: who demâded of him first what he had beene, and what he now profest: (quoth he) I haue been a traveller, am a Scholler, and professe the seuen liberall Sciences. Now out vpon it (quoth he) that ere thou saidst it, and begge with thy seuen Arts, when I that haue 7. children, besides a wife more then 7. more, with this one mechanicall and illiberall trade liberally maintaine all these: away then with all thy skills, and learn this one of me, to keep thee from the gallowes, begging, or the stockes.

One cut deepe into the head in a foolish fray, came to a Chyrurgion to be dressed, who searching to see if his braines were not perished, and not easily finding them, O quoth hee, doe you thinke that I haue any braines, that so rashly entred so vnlucky a brawle?

Of the unhappie tree.

Pauis came weeping to his neighbour *Arnis*, and said, My friend, I haue a Figge-tree in my Garden, an vnluckie tree, on which my first wife hanged her selfe, and then my second, and now lastly my third: quoth *Arnis*, I wonder how thou hast found teares for so many mischances: how many crosses hath this tree borne for thee? giue mee some of the branches, that I may set them in my garden.

A certaine iealous husband holding his young boy in his armes, fercht a great sigh: quoth his wife, Why sigh you, husband? Because I am doubtfull whether this childe I so loue be mine owne: quoth she, Of that I will resolue you presently; so taking the childe in her lap, quoth she, You will grant him to be mine, which being granted, then quoth she, To put you out of all doubt, here I giue him to you freely from mine owne hands, and so be sure henceforth he is yours.

It is read of the sonne of a certaine Carpenter, that being vnlearned, had notwithstanding carued vpon some of his fathers speares

speares, *Dominabor à mari vsque ad mare*, I shall beare rule from sea to sea; a Priest coming by and reading it, and finding the boy vnlearned, perswaded his father to put him to schoole: which he did, and he came afterward to be Pope Gregory.

Of Pope Ioane.

*Papa pater patrum, peperit papissam papillum,
Successio ubi Papa Papam peperit.*

She was after the time of *Charles* the great in the yeere from the birth of Christ 854. and shee gouerned the Apostolicall seat two yeeres, and some moneths and dayes: she held this rule,

*Nascitur indignè, per quem non nascitur alter.
Indignè vivit, per quem non vivit & alter.*

A certaine Iew being become a Christian, brought to King *Alphonsus* to sell a picture of *S. Iohn* the Baptist, for the which he asked 50. Duckats; to whom the King answered, Thou art too inconsiderate & deere, to aske so much for a picture of the seruant, when the Master himselfe was sold but for thirty pence.

Pambus, as *Socrates* reports, comming to *Alexandria*, seeing a womā trimmed vp for the stage, fell a weeping, and being asked by some wherefore he wept? Quoth he, I weepe, and that for two causes: one, that through this I foresee her destruction; the other, that I my selfe study not so much to please my good God, as this woman to please lewd men.

A certaine Maid being vnlawfully solli-
cited by a young Man, notwithstanding he
offered her large gifts, she refused both him
and them, and yet told him if he would giue
her a gift, which was such a one as neither
he himselfe had nor could haue, & yet might
giue it vnto her, she would grant his request:
he said he was *Darius* and not *Oedipus*, and
could not interpret that Riddle: which
then she thus explained: quoth she, Thou
being a man, neither halt nor canst haue a
husband, and yet thou maist giue me a hus-
band by giuing me thy selfe, and so I will
giue thee thy request being a wife.

A certain woman earnestly looking vpon
a man, quoth the man, Wherefore doe you
note me so much? quoth she, I being a wo-
man,

man, looke vpon thee being a man, out of which I was taken, but looke not thou on mee, but vpon the earth thy substance and matter.

The woman was made to be a helper to man, a helper in his labours, a comforter in her selfe and in her children; according to the verse :

*Vt tristis sine Sole dies, sine sidere nox est,
Sic tristis sine prole domus, sine coniuge lectus.*

Where Sunne doth shine, that Hemisphere
is light,
Where Wife and Children, bed and house
delight.

A Cardinall on a time for his exceeding pomp & pride, was rebuked by the French King and told, that it was not their manner of old so to be. So, quoth the Cardinall, in times past Kings were shepheards and keepers of cattell.

Socrates meeting with a boxe of the care in the Market-place, quoth he, This is the griefe, that a man knows not when to come out with his helmet.

The

The Father and his young Sonne riding both vpon a horse, quoth the boy out of his simplicity and want of roome, Father, when you are dead, I shall ride here alone.

Vpon a time a boy well educated, and of good inclination, hearing an old man rashly sweare, came running to him, and kneeling vpon his knees, intreated him for Gods sake to sweare no more, for it was a grieuous crime. The old man amazed, blusht, and sought to call backe the boy which was going on his waies, to haue knowne his name, and whence he was: but being gone without reuealing himselfe any further, quoth he, Sure thou art no boy, but the Angell of God; which hast giuen me such whole some counsell: after this time will I neuer more sweare.

When two pleasant men were disposed to speake of strange and vnheard of things (quoth the one of them) I was in a Country where I saw a Cabbage of that largenesse and bredth, that it couered 1500. Horsemen. And I, (quoth the other) saw in another Countrey a Caldron of that huge bredth, that 100. men being working in it, the

the largenesse was such, that one could not heare another knocke. (Quoth the first) I wonder what they would doe with such a Caldron. Why (quoth the second) boyle the Cabbage.

Of the folly and iests of Schollers.

One meeting a Phyfician, prayed him he would not be angry, because he was not yet sicke.

Another foolish Scholler hearing a Crow would liue an hundred yeeres, went and bought one to try the conclusion.

Another wanting money, sold his books, and then wrote to his father to be of good cheare, for now he liued by his learning.

Hereafter

Hereafter follow certaine briefe observations, or secrets in Nature and Art, not impertinent to our former subiect.

Of the knowledge of Mice.

E*Lianus* and *Lemnius* report, that Mice by a certain naturall instinct and knowledge about any other creature, to auoyd their owne hurt and danger, are forewarned, and thereby will auoyd from an old house that is ruinous or ready to fall, and betake them to a new before any danger approach. A president for time-feruers, to teach them, when the great wheele runnes downe the hill, to leaue their hold, because then there is danger of falling, but when it runnes vp the hill toward the Sun-rising, to hold fast thereto, that it may draw them after it, for there is the house rising.

Of the Fig-tree.

I*osephus* reporteth, that a Henne or other fowle hang vp in a Fig-tree, becommeth maruellous tender, though otherwise harsh and tough before; and that likewise a Bull or other wild beast tyed thereunto becommeth tame.

Of the Kingsfisher and the Hedgehog.

THe Kingsfisher and the Hedgehog, as they are of two severall elements, so are they of two severall natures: for the Hedgehog, as it cannot abide the wind, so hath it a naturall instinct to discerne beforehand the changes thereof, which in her knowledge she preuenteth by turning the doore of her Cabbin euer from the wind. The Kingsfisher as she naturally delighteth liuing to flye against the wind, so by a certaine instinct of nature, being dead and hung vp by the bill in any house, euer turns her halcion beake to that quarter the wind standeth in, and followeth it as the needle of the Compasse touched with the head of the Load-stone, euer turneth to the North Pole.

Q. What is held to be the most soueraigne medicine against any infection or poyson?

A. Plantan, which hath a maruellous vertue to deliuer and assuage the same, and for further prooffe hereof, this story following may confirme it, set downe as it was related vnto mee from one that was an eye-witnesse

witnesse of the same, in this manner : That
a Toad being stricken on the backe by a
Spider, and so poysoned ; the Toad begin-
ning to swell, went instantly and did eate
of a Plantan leafe, which grew neere vnto
the place, and it was immediately asswa-
ged, and she cured : being stricke againe by
the Spider and poisoned the second time,
was likewise by the same remedy recou-
red : and being stricke againe the third
time, and so poysoned as before, the party
that beheld the former remedy, goes in-
stantly to the place, and for a conclusion
takes away the herbe, which, when she be-
ing stricke againe, in her swelling, sought
for and missed, and not finding any other
neere, so preuented of her physicke, burst
with the venome : which here I haue infer-
red, to shew as well the strangenesse of the
story, as the soueraignty of the herbe, and
certainty of the cure.

An obseruation for women.

IT is obserued by the curious, that if a man
be the first that a woman meets with, after
she being newly churched comes out of the
Church doore, it signifies that her next
child will be a boy : if a woman, then that it
will

will be a girle: But this we take rather to be opinion then probability.

Of Hemlocke.

A Certaine Countriman had a field ouergrowne with Hemlocke, into which he turned his Ass to feed, he comes shortly after and found him (as he thought) dead; the Countriman thinking him to be so indeed, began to flay him: a Physician coming by, imagined the reason, bought him for his skin, and after he had bought him, quoth hee, I will fetch him to morrow: In the morning when he came, he was recovered and alive, being awaked from the deadly sleepe wherein the Hemlocke for a time had cast him: which when the other saw, he repented him of his foolish bargaine, as the other gloried in his crafty match.

Of a Flye.

It is a Maxime, that what is once dead, cannot be recovered; yet a Flye, that worst lesse creature being drowned & dead, will be recovered againe by laying her in warme ashes. As likewise the Cuckow that sleeps

A helpe to Discourse.

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sleepes as dead all the winter, is reuiud againe in the Spring by the warme approaching rayes of the Sunne.

Of the Horse.

TIs a maxime in Farriers Hall, that the liuelier and quicker a Horse is, the deeper will hee thrust his head into the water when he drinkes, as the duller and slower, the more shallow.

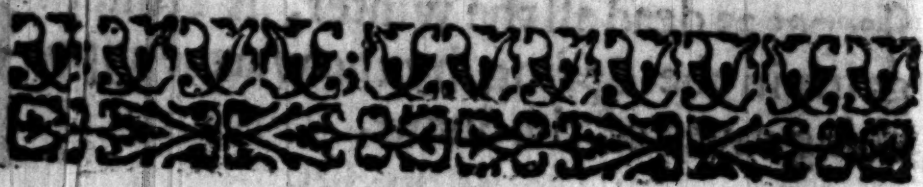
Of the Sabbaticall Riner.

Josephus in his History makes mention of a certaine Riner that ebbs and flowes six dayes of the weeke, and euer rests without moving on the Sabbath day.

Likewise a second wonder.

IN the Ile of Man are found at this day certaine trees of Timber, and other wood in great abundance, many fadomes vnder the ground, which were thought thither to be brought and buried in Noahs flood, and not discovered till of late yeeres.

Con



Conclusion.

I That this while haue traueled in a taske,
 Unfolding Questions that like Riddles
 maske,
 And haue their depths reueal'd, that secret
 found,
 Which craues more art to answer than pro-
 pound,
 From Iests and Epigrams haue soar'd to th
 Sky,
 And ioyn'd their lower vse to things more
 high,
 Haue writ of Winds, whose restlesse rage
 still doubles,
 Of Iles, and Ports, and Rivers, where it
 troubles,
 I all which hauing pass'd what I intended,
 My taske is done, much added, here all en-
 ded.

F I N I S.



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